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A Time for Dreams

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from October 1 to October 31

Illumination: My whole attention is directed
God, and my guidance is sure and unfailing

Prosperity: I am open and receptive to Go
ideas and I am successful and prosperous.

Healing: My mind is open and receptive to Go
ideas of perfection, and I am renewed and
stored in mind and body.

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Spiritual Unfoldment Makes Man Master

from the writings of

CHARLES FILLMORE

ACCORDING to Genesis, Elohim God planned that man, created in His image and likeness, should have all the qualities of his vine Maker. At first glance this man created in e beginning seems the equal of God man or God n.

Further insight into the creative process however veals that man has a work to do in developing s innate abilities, the "image" and "likeness." Folwing the paragraph "Let us make man in our iage, after our likeness" we read: "And let them ve dominion over the fish of the sea, and over e birds of the heavens, and over the cattle, and er all the earth, and over every creeping thing at creepeth upon the earth. And God created man his own image, in the image of God created he

him, male and female created he them. And Go blessed them: and God said unto them, Be fruitfu and multiply, and replenish the earth, and subdu it; and have dominion over the fish of the sea, an over the birds . . . and over every living thing."

In modern language we would say that Go imaged a man like Himself who would fulfill th law of his being when he had gained the maste over certain forces in his field of activity. The forces are symbolically described as "birds," "fish "cattle," and "creeping things," through which ma replenishes the earth.

The whole Bible tells of man's experience striving for the mastery. In addition to the Bibl all the history of man is a record of how the huma family has struggled to fulfill the creative idea implanted in it from the beginning. The "birc of the heavens" are their high ideals, the "cattle or "beasts of the field" are of a low order, the "fis of the sea" are their generated or accumulated in pulses, and the "creeping things" represent th micro-organisms of modern science that are claime to be the cause of most diseases. It has been a sumed that man's dominion was to be exercise through aggression, through physical mastery. Th idea has instigated man to wage war and rule l tyranny, all of which his higher thoughts tell hi is in direct violation of divine law.

Our higher reason, backed by experience, forc us to look to another source than the physical for solution of the problem of "dominion."

As the great example of one who became a ma ter through spiritual unfoldment we point to Jesu

who became the Master of all masters. Jesus was God manifest in the flesh.

Today Jesus Christ is the realized, ideal Master. He is the full, perfect expression of the superman. In Him "dwelleth all the fulness of the Godhead bodily." To Jesus Christ God was a being of infinite goodness that He was to realize and express. So today through Jesus Christ, God is a being of infinite goodness that we are to realize and express. Today the name *Jesus Christ* is called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Jesus Christ is the Master, majestic yet simple. His relation to man makes His tenderness toward humanity exquisitely touching. When we think of the mighty revolution that has taken place in the consciousness of the race through His teaching, we realize at least to a degree what He has done for the race.

He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city."

Jesus ruled His own spirit. Through Christ we are learning to rule our own spirit, to gain the mastery over every word and thought, yes, over every impulse of the whole being, not only on the soul plane but on the physical plane as well. His presence right in our midst is teaching us control. His presence right in our midst inspires us with new ideas, incites us to go forward to achieve.

In the world of affairs a master is one who can enforce obedience, but the Master of masters did not "enforce." Through His spiritual ability He

inspired obedience.

Jesus attained mastery over sin, sickness, deat He attained a permanent state of consciousne where mortal weakness cannot enter. Emerso says that the measure of a master is his ability bring all men around to his opinion within twen years. Today, as never before, two thousand yea after Jesus closed His ministry here on earth, He bringing men around to His opinion or, rather, His truths as never before.

But Christ is also a servant. We follow Him b cause He serves best; because He bears with as we strive to overcome our sins—He bears o sins with gentleness and patience. As we work prayer with Him, He leads us into a high state spiritual consciousness where we realize the allne of God and His laws.

When Jesus was asked by a crafty lawyer to nam the greatest commandment He quickly answered th all the Law and the Prophets could be summarize thus: "Thou shalt love the Lord thy God with a thy heart, and with all thy soul, and with all th mind. This is the great and first commandment. An a second like *unto it* is this, Thou shalt love th neighbor as thyself. On these two commandmen the whole law hangeth, and the prophets." This a test, a challenge, to all those who would unfol spiritually. This attitude of mind brings us in tun with Divine Mind so that we are prepared to r ceive its blessings. When our thoughts are estal lished in love, a divine synchronization takes plac Divine Mind has a fixed rate of vibration to whic through Christ, the mind of man is synchronize

ıst as a radio receiving set is synchronized to ıe frequency of a broadcasting station. In order ɔ tap Divine Mind we must bring the rate of ibration of our mind up to the standard, for it is nly when our mind is vibrating at its most acceler-ted rate that God can make Himself known to us. 'he efficiency of the radio receiving set depends n the number of its tubes and their adjustment ɔ the electromagnetic field in which its kilocycles unction. By this same law the perfect man must ave his twelve great powers developed, operating in erfect tune with Divine Mind, in order to bring ɔrth the image and likeness man.

In the silence when his mind is fixed steadily on ɔod and is functioning in the consciousness of in-nite love, the activities of man's brain cells syn-ıronize with those of the very brain cells of the Iaster. Even the intelligent principle of the love enter responds, and thus man becomes a spiritual ıdio with power to receive radiations from Divine Iind as well as power to broadcast them through-ut his whole organism. He even is able to broadcast ıem throughout his environment near and far, an ɔility that is limited only by the spiritual power he as developed.

Humanity must bear in mind that it is traveling ıe road of spiritual unfoldment and hold its eye n the goal. Right here in our midst, in the mind ealm as well as in the manifest world, will be de-eloped a mighty neutralizing power that will render ll destructive powers null and void, that will dis-ɔlve disease, and resurrect the consciousness of eace, health, and abundance.

"Let Us Walk with God"

ESTHER FRESHMAN

CORA WONDERED HOW she could have ever l herself agree to this. Grief-stricken with th sudden passing of her husband, she had pe mitted a favorite cousin to persuade her to mov clear across the country to this southern coast. Sh was impossible miles away from her two childre and their own families. She was even a considerabl distance from the town in which her cousin live The little beach hotel he had selected for her as future home looked as lonely as she felt in its ou of-season emptiness.

"You'll see tomorrow," Brad had told he "There are a number of women about your age li ing here quite happily. It's comfortable, not too o of line in price for the service it offers, and it h a homey quality. I told the room clerk to put yo on the highway side; the activity will be company f you." And then, a "have courage" in his eyes, warm, kindly embrace, and Brad had departed f the drive to his own home.

He had certainly been accurate in one thin There was plenty of activity on the highway sid As Cora tried to relax in the strange hotel bed, sh found every muscle tightening in shock at the noi outside. Apparently all the trucking in the natio was going by her window, and each individual driv seemed to have a grinding need to shift gears d rectly beneath her window. Her nerves, anguishe

ith her grief, seemed almost audible in their de-
air.

Eyes shut tight against the loneliness of the dark-
ess, fists clenched futilely in a mockery of defense,
e called out to the One she had formerly believed
as God. It was not a prayer. It was a shaming,
reproach.

After a sleepless night, Cora made her way down-
airs. Because she was not hungry, she decided to
out on the terrace for a breath of sea air. Perhaps
would help her appetite. But it was damp, forbid-
ng. The waves rose menacingly to pound the de-
rted sands. Shuddering, feeling the weight of her
ars and the clinging chill, she groped her way
ck to her room. Her stomach was empty of food,
r heart empty of love. Her spirit was too broken
call out for help.

Against the foggy morning, her room looked
ay. Even the furniture was painted gray. But Cora's
oughts did not have that much color. They were
ack—horrible, impossible. She threw herself back
to the unmade bed and sobbed on the pillow
ushed and pummeled by her night's restlessness.

Her chiding, her reproaches, seemed to bend and
omerang back to her, causing a pain, until finally
r tears came warm and abundantly. There was a
ock on the door.

"Maid!" The voice was pleasant. "I thought that
w perhaps you would want your room straight-
ed?"

Cora found her voice and made the necessary
narks. "I'll be out in ten minutes. Could you come
ck then?"

Downstairs, she saw the sign pointing to t
Coffee Room. She decided something warm mig
help her face the day. She ordered coffee. The chee
ful face of the young waitress smiled through Cora
dismal thoughts.

"The cook made a few special sweet rolls th
morning," she urged. "I'll bring you one."

Without waiting for an answer, she disappear
to return with a glass of chilled orange juice. "You
feel better." She was definite about erasing the pr
test she saw mounting to Cora's face.

With the sweet roll and good, hot coffee, t
waitress announced that the sun was breaki
through. "It will be nice walking on the sand th
morning. Clear to the rocks will be passable befo
one," she offered her information as an invitatio

Fortified with the food and the kindly intere
Cora ventured forth to the beach. The salt air swe
in from the sea. For a moment the woman reach
out for its healing. She looked up the coast. T
sands glistened under the sun; the white caps, frot
clean, edged the luminous green of the waves. Co
ventured a glance out to sea. A fishing boat ma
its way across to some islands whose shadowy sha
could be seen miles away. And then loneliness swe
over her and conquered the sun and all the beau
Cora went quickly to her room.

For two days she kept close to it. She order
scanty trays sent up, and returned even such orde
practically untouched. The weather outside was col
threatening, and Cora's heartbroken tears must ha
added to the dampness within.

Sunday morning she was undecided. She w

sed to going to church. But now she was angry with e One she had been accustomed to worship. He ad turned against her, taken her dearest from her. Vhy should she go to church? But something odded within her, urging her to go in memory of er husband. Fred had loved the church and the rvice and work it offered. Dressed, she decided to reakfast in the Coffee Room. The hostess welcomed er warmly.

It would be but a short walk to the church. As e left the hotel, she heard the bells pealing over e hills of the little town. Then came the rain. If e walked fast, perhaps—— She heard her name. urning back, she saw the Coffee Room hostess nning toward her with an umbrella, a red one that e struggled to open.

"These rains on the coast get pretty heavy. Do ke my umbrella. You'll be back long before my ours are finished here."

Armed with shelter from the rain and some-ing more, a kindness that cared enough to share, ora found herself going toward the church with ore purpose. The church was crowded; a happy, iendly group, hurrying in out of the storm, but iiles genuine, the welcome sincere. The music was vely, and Cora found it penetrating the reserve and tterness that walled her in. She felt a part of the rvice. For a moment she forgot her aloneness, that r husband was not there beside her. Healing essed her. It was so definite that she turned quickly to that familiar loved one with whom she had ared so many Sundays of worship. A woman sat side her, her face in lines of absorbed communion.

Cora was overwhelmed again by her aloneness. Sh glanced at her neighbor again. Then she found he own head bowed, felt a momentary closeness wit the One, a feeling of wholeness. Humbly, she aske His forgiveness. She thanked Him earnestly for H compassionate love.

The minister began his sermon. Cora was no conscious of his opening words other than to fe them as a reassuring accompaniment to her though that were trying a new way.

"Let us walk with God," he said, and pause the invitation ending in a smile that encompasse the whole congregation. Cora never quite kne whether the subsequent words were the minister' her own thoughts so loud as to seem spoken, or th One speaking earnestly in her heart. But she saw he self walking, not in remembered, habitual place but in this new place. She saw herself going dow that sandy coastline, "clear to the rocks." Sudden she knew that she was happy, that she was not wal ing alone, that the great stretch of the coast, the i finite vistas that the sea offered, were not lonel Someone was with her.

"Let us walk with God," the minister closed h sermon, and Cora glanced down affectionately at th red umbrella waiting at her feet.

The rain had ceased when she came out of th church. She had waited in line to introduce herse to the minister and to thank him for his help of th morning. She had the church bulletin of activitie It was a busy church. There would be a place f her. Fred would like that for her.

It was good, this moment of resolution. She ga

anks for it, but she could not maintain it all the ay to the hotel. She remembered the lonely hours the Sunday that were still ahead of her. She braced rself. She would write her children. Tomorrow she ould shop for the grandchildren. They would be lighted with things from the quaint coastal shops. e would walk with Him this afternoon when the uds had cleared.

At the hotel entrance fear crowded in on her. ll go to my room, and have some soup sent up. I n't want to eat alone in the dining room."

As she stepped into the elevator she realized that e still had the umbrella. "Oh, I must return this st."

The hostess met her with a gay smile. "Are you ving dinner with us? Mrs. Bratten is there in the rner, so eager for someone to share her table. She's ar. I thought——"

Cora saw the charming woman in the corner oth. "Why, I do believe I am hungry. The rain ust have given me an appetite. I'd like to share rs. Bratten's table."

Mrs. Bratten shared not only her table with Cora, t good conversation and some practical advice as ll. Cora was finding that her affairs needed an pert's help and that she must establish herself th a bank in this new location.

The next morning Mrs. Bratten took her to the nk and introduced her to the manager. "He seems t like the manager who advised Fred back home," ra told her at lunch. "I am so grateful for your p. I've got some homework to do, though. I feel very inadequate—I—"

Mrs. Bratten pushed that aside with anoth
matter. "I'm pouring at the hotel tea tomorrow aft
noon, Mrs. Winstor. Please do come. I want to ha
the privilege of introducing you to some of the f
people who live here in our community and w
love the sea the year around."

For a second or two Cora found herself flee
all social activities. Then came the words of
minister: "Let us walk with God." A smile crowd
in among the fears, as Cora asked herself: "Is
wrong to think He walks to tea tables, too?" T
smile echoed in her answer to her friend: "I'd l
that very much. Did you say at three?"

The following months Cora walked faithful
She walked with new friends. She walked in gen
ous missions for her children and grandchildren. S
walked to church for worship and for numero
opportunities for service. She walked to a busin
class to learn more about being a "wise stewar
over the properties and securities with which
husband had provided her. She walked the san
coast, clear to the rocks, and beyond, but never alo
—always with Him. Now there was no more cryi
out in reproach, but there was a clearness, a gen
realization, a sweet understanding that was gradua
healing the horrible pain of her supposed separati

She summed it up one day: "Time doesn't gl
over it, for really there isn't a separation, except
break we in our grief force on ourselves. God kn
this with His perfect healing when we turn to Hi
In Him we find a new kind of love, based on givi
and sharing."

This was months later, when she had found

g in the hotel a good thing, just as Brad had prom-
ed. She was walking "clear to the rocks" that day,
is time "walking with God" in the finest compan-
nship, that of helping another. She was showing
e way to a new friend, one who had great need
f comfort and healing.

A Thousand Ways

Della Adams Leitner

God has a thousand ways to bring
My perfect good to me;
I need not designate or say
What channel it shall be.

A glad surprise may be in store;
New paths may open wide;
New thoughts may come and new ideas
His bounty to provide.

Mine is the task to wait in faith,
And as I wait to do
What lies at hand with willingness
And trust His promise true.

A thousand ways—yes, these and more
Can manifest, and so
Why should I doubt? Why should I fear?
My part is but to know.

A Parent's Prayer

SARA ROBBINS

O GIVER of all life, You have blessed m greatly. From this great world You ha deemed me worthy of guarding a life; th bestowing on me a privilege that fills me with h mility and gratitude. I place upon Your sacred alt my promise of faithfulness unto him who is bo of my being.

O God, help me to maintain Your sacred trust me. Give me wisdom to guide the steps of my lov one and to fashion his life so that it may be accep able in your sight.

Dear Father, walk by my side; without Yo hand in mine I stumble and falter. You have plac a great responsibility on me for which I need T sustaining strength. Do not allow my love to burd my dear one, nor my devotion selfishly to chain h feet. I dare not bind him to me, for I am his tod and he is life's tomorrow.

O Giver of life, grant me the courage to me each day's problems fearlessly, to meet each ta and each duty joyously. Let me be the gracious keep of Your house and the contented shepherd of Yo flock. With Your peace in my soul and Your lo in my heart, no undertaking is too great, no dema a sacrifice—only the song of life in action.

O Creator, let me stand like a sturdy tree besi the pure waters; let me feed my branches. Make m dear Lord, the channel through which Your lovi

kindness can flow. Make me Your messenger of peace, that he, Your child, may know the meaning of peace. Let me speak compassionately to my fellow man, that he, Your child, may learn the language of love. Make me Your worthy example before his eyes.

Help me, Father, to cherish Your precepts and to use them in guiding my loved one. Help me to guard his life from the influence of those who are careless and inconsiderate; yet, gently but firmly direct his energies toward his Christlike unfoldment. Help me to remember that firmness and kindness must work together harmoniously.

O God, You have blessed me richly. Grant me, Father, the wisdom to gratefully receive my daily blessings, but to demand only the unfoldment of my child's higher self. Let gratitude swell my heart, and may a song of contentment be on my lips, for my blessings are countless.

O beloved Presence, here is my loved one. Take his hand and guide him along the path of joyous fulfillment. Let his words be songs of kindness, his deeds a loving response of good will, and his life a consecrated channel for Your free Spirit. Amen.

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

"Be of Good Courage"

DOROTHY S. LUNDGREN

They help every one his neighbor; and every one *saith to his brother, Be of good courage. So the carpenter encourageth the goldsmith,* and *he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it should not be moved.*

EVEN IN DISCOURAGEMENT one can find som reason to rejoice. There is something good i every situation. Perhaps the only good tha one may be able to see is that he has the ability t face the problem. In every experience one may fin a blessing, something that will help him to unfol spiritually. Seek the good in each situation, and fin the way to meet and rise above any difficulty.

What is a discouraged person? Is he not on who thinks that the things in the world can maste him, that external things thwart his desires an dreams? The discouraged man expects to fail, fc he has an attitude of discouragement. This type c attitude offers many things to keep him downhearte

Is any effort made in vain? Is not always som thing gained, something learned in every huma attempt? Physical and mental effort are required. takes courage to begin, faith, understanding, love the work, and persistence to keep going, and fir will to succeed. Each of these qualities is develope to some extent in any undertaking. This in itself proof that good comes from every effort.

What is courage? Courage comes from a Latin word *cor,* meaning "heart." Courage is a quality of mind that helps us meet danger and difficulty without fear or faint heart. It means fearlessness, firmness, daring. What makes a person courageous? First, he believes in himself, the ability within him. He believes in success and cheerfully forges ahead to accomplish whatever he sets himself to do. He takes the attitude that he will not be discouraged. With this attitude he can meet all situations in the expectancy of a right answer. A truly courageous person knows that with the help of the Spirit of Christ within him he shall succeed. He knows that he can master every circumstance, every obstacle to his progress.

"Man's extremity is God's opportunity." When man has exhausted every human effort, all human strength, and the usual methods of procedure, he faces extremity. He is at the point of not knowing what to do, which way to turn. His courage may be at its lowest ebb, perhaps he no longer recognizes courage. What can he do then?

One man became discouraged because he heard much talk concerning the possibility of war breaking out again. He felt fear building up within him. Suddenly he awoke to his own spirituality and declared firmly, "That is wrong." He held out his cupped hand as if he were holding an imaginary bomb, and his powerful muscles moved as he decreed these words, *"One man's Truth is stronger than any bomb!"* With this firm conviction, all fear left him.

Nothing can come into anyone's life that does not bring with it the solution. The answer to any

difficulty is right at hand. Sometimes it takes coura to face a problem and look for a way out. God omnipresence. In Him is the solution. There is difficulty too big for God. Man himself, throu the Spirit within him, is stronger than any injusti or disorder that can enter his life. The God-self powerful to overcome any adverse situation th appears in man's environment. With strong wor of Truth you are the master of every experience your life.

It takes steadfast courage to think of good onl Many of us make an effort to think good though thoughts of love, kindness, and joy. Sometimes th becomes a discouraging process when other u wanted thoughts continue to flash into our min We may think of beauty for a few moments, and t question slips into our mind, "I wonder what mak Susie behave so badly?" Perhaps we attempt to ke our thoughts on peace, and suddenly, "Can't unde stand why those youngsters next door can't be qui for five minutes!" Courage and persistence are r quired to keep our thoughts in divine order.

Even in the time of Moses, men did not alwa measure up to right thinking. Moses sent twelve m into Canaan to spy out the land. He said, "Be ye good courage, and bring the fruit of the land Forty days later the twelve returned bearing a hu cluster of grapes that required the strength of tw men to carry. Only Caleb and Joshua believed their success. Only these two had the courage to forward. Caleb said, "Let us go up at once, a possess it; for we are well able to overcome it This is the method everyone should use in dealin

ith a problem. Go at once with courage, for you e well able to overcome any trial because of your od-given ability, the strength within you.

The other ten men were discouraged and believed at the problem of overcoming the people in this nd was too much. They said, "We saw in it men of eat stature . . . and we were in our own sight as asshoppers." Often men today follow this trend f thought. We feel that a problem is of "great ature," and our abilities are as "grasshoppers" by mparison. We forget our inner guide, inner rength, the inner Christ! Where, then, is our urage to go forward? Remember each one is a son f God, a child of the King!

If discouraged, remember: Stop brooding about e past. It is gone. Take from the past the good ly, the blessings and lessons that you learned. Do t worry about the future. It has not come, and u cannot do anything about it now anyway. Face e now! Take the attitude that nothing in the world n bother you, discourage you. Now is the only me, "the acceptable time." Now is the only time u can live. Live today fully, expectantly, in joyous ticipation of great good. Make today the most im-rtant time of your life. Know that you have within u the Christ, and with Him you cannot fail.

"Help every one his neighbor." Say to others, "Be good courage." Example is the best teacher. Cheer contagious. Courage is contagious. Health and osperity are contagious. As you set an example of ristlikeness, you are a blessing to others. Your rds of encouragement will lift and inspire others find their own God-appointed way. "And God

said, Let us make man in our image, after our likeness." He gave man dominion and mastery.

You are a son of God. You shall not and cannot be discouraged by sin, fear, and trouble. You can do all things through the Spirit of Christ within you. You have within you the healing power of God. You are in charge of your life, master of every circumstance. You have within you the power to be rich, successful, peaceful, happy, and harmonious. You have a realization of the presence of God and of your own divinity, supremacy, and victory. "Be of good courage." You have within you the ability to do the greater works that Jesus promised. You are a son of God, strong, courageous, and free.

How shall we achieve this spiritual quality of knowing good whenever we meet it? Despise no one; do not even despise yourself. Do not say, "I was not born good." "What God hath cleansed, that call not thou common or unclean." Since you are a child of God, do not despise yourself. Do not set yourself down as a person too commonplace to become one of the saints of God. Every human life is holy. Do not hate your body. Do not mortify your intelligence. Do not despise your emotions. To do any of these things is to call what God has cleansed, common and unclean. It is God who made your bodies. There are people who think they can get nearer to God by ill-treating their bodies. They are heroic, but mistaken. Those Christians who think they please God by stunting their intelligence (as though God had not given it to them) are mistaken.—*A. Maude Royden*

Fight, Flight, or Right?

JACK ROLAND COGGINS

A NOT SO FLATTERING view of human resources claims that people must respond to all difficulties either by fighting or fleeing. Jesus, nowing that humans are something more than recting automatons, suggested a third way. His way vas simple application of Truth; that is, what is right egarding any particular situation. Do not fight evil r adversity, and do not run from it. Overcome it vith your right action, He advised.

Jesus was adept at understanding just the right spect to be considered in any situation. For neighors or friends who suddenly seem to become eneiies, and tend to quarrel, gossip, or hold silent rudges, He pointed to the right action. "Cast out rst the beam out of thine own eye; and then shalt iou see clearly to cast out the mote out of thy rother's eye." There is no troublesome conflict inolved, no retreating into sullen isolation. A little ioughtful work on ourselves constitutes the right pproach to the problem: the only one that will olve it.

Each of us faces different problems, of course. ours may be a sense of poverty. If so, the two ordiary approaches are open, as usual. You may rebel gainst the condition, thereby dissipating energies iat could otherwise be used toward gaining abunance. You may flee entirely from the problem by retending that poverty is godly, that God must love

the poor since there are so many.

The divine-thinking formula is open to us, too. It is simply seeing what is right as regards the situation. "Unto every one that hath shall be given," said Jesus, "and he shall have abundance; but from him that hath not shall be taken away." We are not in competition for wealth. Why fight, why struggle, why take flight into rationalized self-pity, when wealth or abundance is waiting, if only we have the consciousness of abundance. No fighting or fleeing is required; just our right thinking.

No matter what our race, color, creed, or occupation may be, at one time or another someone will inevitably rise to criticize or even condemn us. What should we do then? Should we fight for our rights or retreat in humiliation and despair? The right solution is not belligerency. Neither is it a retreat into fearful emotions that result in the voicing of half-truths. It is simply a turning of the other cheek, a refusal to spread strife.

The Master taught that we do not meet the problems of living by fighting them ("Resist not him that is evil"), or by taking flight from them ("Fear not, only believe"). He knew that to fight adversity only forewarns the opposition so that it can double its armaments against us. He knew that to choose flight is to broadcast to this opposition (negative forces) that we are fair game for intimidation. We must discover what is Truth, and we must apply it wholly. Truth will then take care of us without our having to worry or raise a finger against apparent evil. For Truth is the cornerstone of all that is right, and "every one that falleth on

nat stone shall be broken to pieces; but on whom-
oever it shall fall, it will scatter him as dust."
ight, flight, or right: nothing successfully opposes
ne wholly right. Only right works!

REALITY

There was never a falsehood spoken
That could alter the truth—not one!
There was never a real heart broken
By anything man has done.

There was never a hurt that mattered,
When love was seen to be true;
There was never a cloud but scattered
When the sun came shining through.

There was never a dark so abysmal
That light could not take it away,
There was never a night so dismal
But ended at break of day.

There was never a winter but vanished
When spring skies shone from above,
There was never a grief but was banished
By faith in a God of love.

There was never an earthly power
That mortals could feel or see
That mattered for even an hour—
In the face of reality!

—*Evelyn Gage Browne*

God Loves You

L. STEVENS HATFIELD

THE MAN WHO first said, "It's love that mak the world go round," expressed one of th great truths of all time, for love is the divi force that creates, upbuilds, sustains, and energiz the universe. God's love and goodness are a part o us. As Paul said, "Nor height, nor depth, nor an . . . creature, shall be able to separate us from th love of God." To dwell in love is to live the tru life of Christ, for "Love is of God; and every on that loveth is begotten of God, and knoweth God.

Many of the old prophets lived very close t God in consciousness. Because of the exalted visio Isaiah clearly perceived that God had been "a strong hold to the needy in his distress, a refuge from th storm." This not only was true in Isaiah's time, it true now in our time, in this present day. The al infolding love of God is with you constantly, up holding and sustaining you. As you learn to liv with Him every moment of the day, your mind filled with peace, your body thrills with new life an harmony, and your affairs are established in pros perity. You can say with Isaiah, "Fear thou not . . I am thy God . . . I will uphold thee."

God is always as close to you as you bring Hi in your thoughts. Conscious of His presence, yo should never know fear, lack, weakness, or limit tion. Infolded in His love, being one with His Spiri you are always strong, well, courageous, free, an

rosperous. Through Him you are heir to all the ood in the universe, and you should joyously ac- ept and use that which is yours. God has designed life for you that is overflowing with blessings, and Ie lives, moves, and works through you so that His oly purpose may be fulfilled, so that you may ex- ress Him in all that you think and say and do.

Mighty is the power of love. It banishes worry nd doubt and uncertainty and fear. How can you e afraid when you know that His Spirit is within ou, that He is your all in all? How can you be fraid when you know that God within you knows o defeat, no sorrow, no lack, no ill-will? His love the potent, divine energy that streams forth from ou to bless all whom you contact? How can you ccept fear when you know that love is a continuous, nfailing expression of good throughout all crea- on, and that this good flows through you in an in- nite variety of forms? Whether it be extending a elping hand to an individual or performing some eed that may affect millions of lives, let your every ction be directed and controlled by this love. Let ove permeate your whole existence. "Keep your- elves in the love of God," as Jude admonished.

Love has been rightly called the greatest thing n the world, and surely love as Jesus expressed it is ne most powerful force we know anything about. 'ou will recall that He said, "Love your enemies, nd pray for them that persecute you."

Never in the world's history has there been a etter opportunity than we have at the present time o prove the power of love to overcome hatred and rife. Paul gave us one of the best rules for har-

monious living when he said, "Whatsoever ye do, d
all to the glory of God." Truly, when love motivate
your every thought, word, and deed, you are abl
to accomplish miracles. When you take the stan
that God's love is all-powerful and ever-present, yo
find that it is more than equal to meeting every nee
that may arise in your life. There is no problem s
intricate, no misunderstanding so complicated, n
trouble so great that it cannot be harmonized and ad
justed through love.

God's love will work for you continually if yo
will let it. It will help you overcome all faults of dis
position; it will heal your body: it will prosper you
affairs. It will lift you out of any bondage and lea
you into the kingdom of life and light, of peace an
joy and plenty.

Sometimes we may feel that we are too humble
that our being more belligerent might make us mor
powerful; but the latter is not so. Rather, through
our willingness to be patient and meek in the tru
sense of these words, God will exalt us and bless us
When you express a loving attitude regardless o
external difficulties, let His love have dominion, keep
yourself unified with Him, you bring His love t
bear on any situation or condition. When you le
go of thoughts of hate and revenge and jealousy
and let Christ love shine forth through you, all un
loving tendencies are to be lifted up and removed
As Paul wrote to the Thessalonians, "Abound in love
one toward another." Then His loving Spirit wil
have dominion over every thought, word, and deed
and you will be able to share His love with you
fellow man.

Nothing is more apparent than that we become like what we love and center our attention on. When we champion a cause that is noble, or love a person who is worthy, our own life is enriched and blessed. Whatever we permit to affect our spiritual nature has its influence on our whole life. As your love for God increases you grow more like Him in nature. You become wiser and stronger, more tolerant, kindly, generous, and understanding; more certain of all the good things He has "prepared for them that love Him." To love the Christ in everyone adds tremendously to your capacity to receive love from the Father and from your fellow beings. The more love you pour out, the more you receive and the greater your happiness and blessings become.

"But," you may say, "how can I love someone who has wronged me, or someone who continually irritates me?" Divine love does not demand that we love a person for what he is or does, or what he fails to be or do. We can and must love him for what he is in his true nature, a son of the Most High God. Jesus said, "Love one another, even as I have loved you." Love brings the answer to every problem.

Love is vibrant, joyous, uplifting. It is a healing force, a radiant force. It expresses through you, reaching out to touch and bless everyone whom you contact, making your way friendly, harmonious, smooth, and happy. Love calls forth only good, multiplies it, and enables you to share it with others.

In these days when it seems that many have forgotten the Golden Rule, we need to bestir ourselves and restore this rule by the practice of divine love. When our thoughts and words and deeds are lov-

ing, every unlovely thing that comes our way will
transformed into good. All persons who contact
will feel the benediction of a peace that is a livi
prayer, a power for good that is greater than any n
gation. The love of God will make you tolerant a
forgiving in your personal relations with others.
will help you to be understanding and compassionat
It will help you to pour out your own love on eve
living thing. It will help you to call all men yo
friends.

If you want more peace and joy and love in yo
life, you must express these qualities; you must u
them in all that you do. Love is already within yo
but you must encourage it to come into expressio
You must think about it, you must feel it in yo
heart, must let it shine in your countenance, and l
every overt act be filled with it. In this way you b
come a channel for the infinite expression of the lo
of God.

There is nothing more strengthening, more co
forting, or more powerful than God's love. As y
turn to Him, you will find yourself immediate
fortified with courage. You will find yourself stea
and confident, and a great healing power will flo
through you. Take these words many times a da
Say often:

God is my strength and my courage.
God is my confidence, my faith.
God is my light and my counsel.
God is my wholeness and my freedom.
God is my prosperity and my success.

Cleanse your consciousness of every grudge, eve
hurt feeling, every unforgiving thought, and reco

ize the loving presence of Christ in every living person your mind rests on. Such forgiving activity is a healing tonic that will fill your mind with peace and love, quickening your body with great purifying urges of life, blessing all your relationships and all your affairs with a glorious new peace and harmony. "He that loveth his brother abideth in the light."

Let your words and acts reveal your loving attitude toward other persons. Instead of criticizing and condemning when things seem to go wrong, turn your thoughts into channels of love and see how magically the way becomes smooth before you.

The practice of the tenderness and gentleness of Christ brings rich rewards in peace and happiness and health. How wonderful it is to have this blessed assurance of the benediction of God! How thankful we can be that we are infolded in His care! How grateful we are for His loving kindness toward us!

Keep your heart filled with love and good will toward everyone. Let love express itself through you in friendly, cheerful words and gracious acts of kindness and consideration. Your expression of love will attract a response in kind from others, and your life will be filled to overflowing with love and joy and happiness, for "Love never faileth."

"This is my commandment, that ye love one another, even as I have loved you."

A fresh mind keeps the body fresh. Take in the ideas of the day, drain off those of yesterday.
—BULWER-LYTTON

No Thought of Wrath

GERTRUDE CRAMER WILLIAMS

IT HAS BEEN SAID that he who can suppress a moment's wrath may prevent a day of sorrow. The desire for harmonious relations in our home, in our affairs, with our relatives, business associates, neighbors, and the world in general is inherent in everyone. We seek to find a means by which we can achieve continuing serenity and peace. We are eager to know how we can graciously live in an atmosphere of abiding good will and contentment.

No doubt we have read many articles about the sacred economy of God's eternal law, the law that says that whatever we give out comes back to us multiplied. For instance, when we turn on the electric current, we get light or heat or power, do we not? This is a must, a law. Without this operation we would be without the desired result. Therefore, if we want to live in peaceful relations with those whom we contact daily, we must give out peace, we must have loving thoughts, and do kind deeds. If we are easily angered, if we give out wrath in any form we cannot help receiving it in return in some manner or other. An old proverb says that "Wrath is a stone cast into a wasp's nest."

The word *wrath* may be defined as violent anger; resentful rage; fury; deep indignation. These emotions are the result of man's allowing his thoughts and ideas to become muddled, and they lead to inharmony and confusion. Wrath is said to be an un-

natural state of mind, a mental state so baffling and complicated that most persons cannot understand it. They do know, however, that wrath harms the man who yields to it and those whom he contacts. Paul said, "God is not a God of confusion, but of peace." Would you not say that they who entertain wrath have forgotten God?

All the trouble in the world springs from wrong thinking, because wrong thinking leads to wrong action. Then, by the same token, right thinking must lead to right action. What a wonderful world we would live in if everyone would become conscious of this great truth of life! Would you not say that the most important business of the human race is to keep in tune with the great divine harmony of life?

Perplexing problems in human relations arise at times. The circumstances that lead to each case of inharmony are colored by the persons involved. To those who do not understand the spiritual laws of God, to those who allow themselves to think wrath-filled thoughts and to commit acts of injustice, to those who see evil only in others, life is bound to be confusing.

In living happily and peaceably with others, we all need to make adjustments; we need to be flexible enough to fit ourselves in a co-operative manner into life as we find it.

One individual may need to decide the right relationship between himself and his immediate family or in-laws, or between himself and his neighbors, or between himself and his business or social group. At any rate, in order to live in harmony, adjustments must be made.

Some of us are constantly at war with ourselve or with our associates. We are easily angered o given to wrath; we resent others because they do nc conform to our ideals and standards. While it is im portant to have high ideals and standards, it is als important to control our emotions and to give n thought to wrath if others do not think and act a we do. This does not mean that we must agree wit or condone everything that others say or do, but i does mean that we must express a spirit of co-oper ation and understanding rather than a spirit of criti cism or resistance. When others are thoughtless o mean, selfish or opinionated, does it help us or th situation if we find fault and show signs of wrat by condemning them? Do we help others by em phasizing their mistakes, by voicing sharp disap proval? Criticism is sometimes an effort to elevat oneself by belittling others, and condemnation is lik a letter mailed without postage; the letter will be re turned to the sender.

We may not be able to approve wholeheartedl of another person's ideas or personality or character but we can try with no thought of wrath to win hi respect and co-operation. Condemnation and harsh criticism win the peace, but "love never faileth."

When we are filled with wrath and when we ar harassed, worried, and restless we are at war wit ourselves and apt to feel as Jeremiah did, when h reviewed his own special grievances and remarked "Is it nothing to you, all ye that pass by?
Behold, and see if there be any sorrow like unt my sorrow."
Jeremiah was at war with himself.

When we let go of every troubled thought, every wrath-filled thought, and think of God's love ever-present in everyone and in every situation, when we see all persons as God sees them we are made new or born again.

Even though the world about us may be filled with discord, it rests with each individual to untangle his own thinking and make contact with God, get in tune with Him. Plato said, "He best keeps from anger [wrath] who remembers that God is always looking upon him." By placing our faith in peace, by believing that peace is possible of attainment, and by working sincerely and wholeheartedly to attain peace, we shall bring it forth in our own life and world, even as Jesus was able to bring peace to the tempestuous waves on the Sea of Galilee.

We are familiar with the adage, "To err is human, to forgive, divine." Here, indeed, is a real test of our love and understanding. With no thought of wrath, bitterness, or malice, we can demonstrate God's spiritual law and soon realize why our beloved Jesus said, "This is my commandment, that ye love one another."

Yes, even though life may at times seem complex, and certain persons may annoy us, let us learn to live and let live, with no thought of wrath. When we forgive those who seemingly trespass against us, when we love all our fellow men and fulfill Jesus' commandment, then harmony and peace and all other good things will be added to make our life joyous. The man who learns to control his wrath becomes really noble, for he has acquired by self-denial a more loving, understanding attitude, and he

becomes a center of peace in his own world.

Jesus' teaching was simple and direct. There are no *ifs* or *buts* to the commandments He gave. He told us to love God with all our heart, all our soul, and all our mind. He called us His beloved children and told us to love one another, to love our brothers, not just the brothers of our own household, nationality, religion, or political group. He told us to love not just the few brothers who see eye to eye with us, but to love all our brothers. He told us not to judge from appearances. This means we are not to condemn, criticize, or even make unkind comments about others, but to forgive "Until seventy times seven." When we do this, when we obey His commandments, we shall truly be sons of God.

Jesus' teachings enable us to bring forth the image and likeness of God, the image God planted within each of us. We in Truth call this the indwelling Christ consciousness, the consciousness that Jesus recognized, understood, and demonstrated. Jesus brought forth the perfect image; Jesus unfolded the individual consciousness of this potential Christ. He taught that we, His brothers, can do the works that He did when we think, act, and live from the Christ consciousness. In the Christ consciousness there is no thought of wrath, fear, or other negation. All thoughts of negation must be removed, blocked out completely; only loving thoughts shall enter.

God has given us the privilege of choosing either wrath-filled, damaging thoughts or loving, uplifting thoughts. Consciously we select our own thoughts. Our thoughts make our experience. As if from a

mirror, there is reflected back to us the thoughts we think. If we hold a mignonette before a mirror would we expect the mirror to reveal a moss rose? We know that the mirror does not change; it reflects whatever we place before it. So it is with our life and environment. Our own thoughts attract our experience. If we send out a thought of wrath, it attracts a thought of wrath and brings it back to us. The law says we cannot do wrong without suffering wrong. If we think wrath-filled thoughts, if we commit injustices we invite them into our life. Only when we change our thoughts to loving thoughts will conditions improve. Ralph Waldo Emerson said, "Treat men as pawns and ninepins and you shall suffer as well as they." Like attracts like, and the experiences we have in life correspond with the kind of thoughts we habitually think. When we think always from the Christ consciousness, we bring forth the image of God; we prove our desire to be more Godlike. We are forgiving, more loving, more joyous, more understanding, and more helpful. We bless everyone. When we think from the Christ consciousness, we have power to become masters of our body and mind. When we have no thought of wrath we acknowledge God as the only power. In this manner we worship and praise our Father-God.

When we keep love and good will flowing from our heart, when we think uplifting thoughts, and speak words of peace we glorify God, and when we glorify God only loving thoughts enter our mind. No thoughts of wrath can be where the Christ consciousness reigns. When men everywhere are conscious of the divine law in their hearts, the kingdom

of God will be at hand. World peace will be attained when men willingly obey the divine law. Harmony among men and nations can be achieved through individual expressison of peace and harmony. No thought of wrath can appear in man's mind, no inharmonious conditions can manifest themselves in man's surroundings when he once finds the source of every man's peace, the Christ within himself. When men learn the law of love, world peace will become a structure built on a firm and lasting foundation.

Happy Thoughts

Let's fill our hearts with happy thoughts, not leaving any room
For fret and worry to creep in and cast a dismal gloom.
As we awaken from our sleep upon each coming morn,
May it be with the joyful thought another day is born.
Another day on this dear earth that God has made so fair,
Another day of thankfulness for all his love and care.
Another day to try to walk the path our Master trod,
Another day with loving friends, another day with God.
Even the dearest earthly friend can know us but in part,
Only our God can really know the secrets of our heart.
And He who knows us best is Love, for Love alone can read
The language of the human heart and can supply its need.

—*Christian Register*

Adversity versus Opportunity

BERDINE SUTCLIFFE

ADVERSE CONDITIONS can be blessings in disguise. Even though they have a negative significance, we can learn from them one of the greatest lessons in life. They can, if accepted in the right attitude, inspire us to develop more fully our spiritual nature. Gradually, we can develop an awareness of our relationship with God as Father and son, and through this knowledge discover that there is good in everything that comes to us. Because the nature of God is unlimited good, every adverse condition presents an opportunity for us to prove our love for Him, and to prove our faith in Truth. Therefore, when we accept life's challenges in the understanding that they are always meant to strengthen us, and we keep our thoughts and faith directed inward and Godward toward the source of all good, we shall be given a greater measure of wisdom, faith, courage, and power that will lead us safely through every human trial.

We are free beings and, as the result of free will, we have a choice. We can bitterly reject a challenging experience and become morose and gloomy, or we can accept every opportunity that will help to expand our awareness of our unity with God. We can learn to meet our problems intelligently and learn how to overcome them, instead of allowing them to overcome us. Suffering is not necessary in life, but when it does come we can learn to free ourselves and

enjoy the good that belongs to us as children of God. Let us remember that it is not what a man is which makes him great, but what he has overcome. Our part is always to strive toward high goals, and not be discouraged when our well-organized plans fail to take form in our lives and affairs. God in us always urges us to move forward in life, away from darkness and error toward the light that leads to freedom, self-mastery, and perfect expression. It is our Father's will for us to experience all the good that He has for us. Adverse conditions or interruption in our progress toward a goal can never dam the good that is our divine inheritance from God. Instead, they divert it and it comes to us through a different channel.

There are many ways by which God's love finds expression in our lives. God is in control of the universe, and is in charge of our individual lives. He is always active in creating good in our affairs, although we may not be consciously aware of this when we have problems to meet. When we accept the truth that we are sons of the Most High, we realize that our good can never be withheld from us regardless of what occurs. As we meet and overcome challenging experiences, we realize that our Father often works in ways unknown to us, His wonders to perform. We know there is a constant outworking of good in our affairs, for His all-powerful, creative Spirit in us links us with universal, omnipresent, unlimited good.

Personal disappointments can cause frustration and a feeling of defeatism when we do not understand that "life is always working for us instead of

against us." Though adverse conditions may challenge our faith, courage, and strength, these can be overcome, and we shall have fewer of them to meet when, through self-discipline, we overcome worry and fear concerning our affairs. The only things that can block our demonstration are fear and a negative attitude toward life and our fellow men. Regardless of how hopeless a situation may seem, it can change for the better when constructive thinking is coupled with an understanding, active faith and regular periods of prayer.

There are important lessons in life that each of us can learn from ordinary everyday incidents. For instance, a child who is learning to walk can unconsciously share with us practical knowledge that will be helpful to us when we become discouraged or disillusioned. A child learns to walk by taking one step at a time, and by holding onto the hand of someone in whom he has confidence. As the muscles in his legs are exercised and developed he gradually gains balance and poise that enable him to walk and run unaided. During the process of learning, he often stumbles and falls. Gradually, by getting up and trying again, he conquers his doubts and fears, until he becomes master of the situation. During our journey through life we mentally stumble and fall many times. However, when we know the principles of Truth, we learn to lift ourselves spiritually and mentally, and go on. It helps to hold onto the always available, all-powerful Christ faith within us. By expressing it through our thinking, speech, and actions we establish order and harmony in our affairs. We then carry every plan through to a logical conclusion

and we receive satisfying results. Promises in the Bible, like the following, help to strengthen us. They help to sustain our inner conviction of oneness with divine justice and order in our lives. "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint."

"Then shalt thou walk in thy way securely
And thy foot shall not stumble."

"Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

When we acknowledge the presence and the power of God in control in our lives and affairs, and under all circumstances turn to Him for guidance we shall not be harmed by any adverse condition. Life will become more interesting and productive.

A charming woman recently told me that many years ago she had discovered that there were no problems to fear, only challenges to overcome. She said that every adverse condition had made it possible for her to draw closer in consciousness to God through daily prayer. It was evident from her expression of peace and serenity that instead of giving in to feelings of self-pity, bitterness, and selfishness, she had accepted every opportunity to let His love, wisdom, faith, courage, and power find greater expression through her. With His help she had courageously and victoriously met every crisis in her life, including a long period of illness. Obviously, she had made the discovery that our mental reactions to a challenge are more important than the actual experience.

During the darkest period of their lives, many persons refuse to let an adverse condition interfere

vith the attainment of their constructive goals. Beethoven created some of his greatest compositions fter he had lost his hearing. Some persons freely ive inspiration and courage to others despite their ersonal handicaps. For instance, there is a woman vho always has a cheerful greeting for all visitors, ven though she has been an invalid for many years nd lives on an income that allows only the bare ecessities of life. She expresses the fearless and launtless Spirit of Christ, and love and faith shine rightly through her toward others. Due to her ptimistic attitude toward life, her many friends say hat they always feel better in her company.

There is also the man who learned to meet a evere challenge with great courage. A few years ago t was necessary to amputate one of his legs. For a ong time he was a very sick man, both mentally and hysically. Unity literature that he read while he vas convalescing helped to change his outlook on ife. When I met him for the first time, I was im- ressed by his joyous attitude toward life in general. He told me that never before in his life had he been s happy as he is now, despite the fact that he is andicapped, and his monthly income is extremely mall. He went on to say that previous to the ill- ess he had drunk very heavily and, generally speak- ng, he had taken all life's blessings for granted, ven a good position. He did not know how to pray, nd he lacked the desire to pray. This man became cquainted with God during the darkest period of is life. Since that time he has learned to read the Bible. Now he knows where to find new inspiration vhenever it is needed. He has learned to love and to

trust the Lord of his being for divine guidance. Regular periods of prayer and meditation are now a very important part of his daily routine. He considers the period of his life that revealed to him his sonship with God as his greatest experience. He now gets up in the morning with a song of praise on his lips—a song of gratitude for the gift of life.

This man and his wife live very simply, and they do not mind that they no longer have the material possessions which at one time seemed very important to them. Through his work, my friend comes in contact with the public, and at every opportunity he gladly shares with others the Unity teachings that helped to transform his life. Constructive thinking, coupled with prayer and a desire to know the truth about himself and his relationship with God, helped this man to rise above his problem. His thoughts were lifted into the Christ consciousness of love, wisdom, and faith, which brought him peace and contentment.

We can add to our faith by being open and receptive to the divine instruction that is given in the Bible, like the following: "Cry out and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel."

We shall never be overcome by adversity as long as we follow the instruction that Jesus gave when He said, "Judge not according to appearance, but judge righteous judgment." In effect, He was saying that we should not be misled by the appearance of evil in our lives, the appearance of sickness, loneliness, or lack of any good thing. He knew the weakness of mankind. We usually base our opinions and beliefs

on the things we see with our physical vision. Jesus tells us that we should use our inner vision and look beyond the present condition to the divine pattern that we are a part of. According to human reasoning, it is difficult to behold order when illness strikes us or a loved one, or when some other negative condition enters our affairs. However, there is always hope. We can become spiritually awake and mentally alert to our oneness with God. We make a wonderful discovery when we learn that God loves us; that He created us to be healthy, happy, and successful. When we accept this Truth into our consciousness, we do not wait until we are faced with a challenge, but daily we accept every opportunity to turn toward the divine Presence in us. Mentally, we turn to His presence in us and express our love for Him, and we give thanks for the blessings we already possess.

Let us remember to bless all experiences, regardless of their appearance. Let us remember that all is good because all is God. The act of blessing reveals our attitude of love and faith that keeps us in tune with the healing power of God. All who believe that God's indwelling presence is greater than any appearance of adversity are destined to win life's battles. To them a challenge is always an opportunity.

Even *the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.*—JOHN'S NARRATIVE

You Can Move Mountains

A. D. HEFLEY

IT CAN'T BE DONE." "I'm afraid I can't!"

Have you ever heard the above expressions? Of course you have, perhaps used them, too. Then one day someone came along, and right before your eyes, did the very thing you thought impossible.

Just what are the mountainous barriers that annoy you and make your life unhappy? Has sickness, poverty, or despair taken hold of your life and affairs to the extent that it seems useless to try to go on?

What are your mountains, anyway, and how can they be removed?

Webster says a mountain is "any part of a land mass which projects conspicuously above its surroundings," or it may be "a vast amount" of something. It may be a mountain of debt, grievous doubt, or any number of perplexing situations that stand in the path of advancement. But whatever your particular mountain barriers may be, they are only as high as you, yourself, make them. Of one thing you may be sure, they are not of God, and they have no power apart from what you give them. They can be completely removed by your refusing to acknowledge their presence. Just remember they are nothing more than the mirage of false beliefs, that they never really existed in the first place, and that in the light of Truth they disappear quite as mysteriously as they once seemed to appear. Error cannot exist in the presence of God's Truth.

In the beginning, everything was good. God made it so. There were no barriers, nothing in the way of man's happiness and well-being. Then man, with his free will and free choice, chose to misuse the power that God had entrusted to his keeping. In his thinking he saw only the outward, perishable things of the earth, thus putting a limit on the good that God intended he should have in rich abundance.

By thought men erected barriers; by right thinking we can remove them. We set our own boundaries, our own limitations. If we have thought ourselves into troublesome situations, we can reverse the process and think ourselves out of them. All the good in the world is ours right now, but we must, by right thinking, be one with God.

Right thinking is the power that we can instantly utilize to change any adverse condition we may encounter in our life and affairs, no matter how serious or complicated it may seem.

The method is a simple one: Think and act with faith, even faith as a grain of mustard seed. All that we need do is to think and act with faith.

In one of her beautiful poems, Ella Wheeler Wilcox has outlined for us the law of right thinking:

"You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.

They follow the law of the universe—
Each thing must create its kind,
They speed o'er the track to bring you back

Whatever went out of your mind."

The ancients understood and used this great thought power in their moments of trial and need; it never failed them. It will not fail us if only we will use it. Let us see how some of them used it.

When the Israelites were fleeing from the Egyptians, they could not visualize escape. To them, the mountains were insurmountable. They could see nothing but a lifetime of slavery to their taskmasters, drowning in the Red Sea, or starvation in the wilderness. But God had promised Moses a good land, and large, flowing with milk and honey. Moses knew that God kept His promises, that liberation lay on the other side. He did not look at the Red Sea; he saw only God's promises and he believed.

Paul and Silas saw only God's promises instead of the chains and locks that bound them in a Roman prison. The flesh was bound but not the spirit of these messengers of Jesus who knew and understood Truth in all its power and beauty.

To many people, a fiery furnace would indeed be a mountain of formidable proportions, but the Hebrew children knew that the power of Jehovah was stronger than a furnace of literal fire. For them, the mountain did not exist.

One by one, in our own day, we see mountains disappear. More and more our barriers vanish as faith triumphs over error and false belief.

Since the beginning of time, man's principal search has been to find a way to remove the obstacles that plague him, always expecting the process to be miraculous and complicated. He strives and strains, overlooking the simple way by which he

could best succeed. He seeks to conquer, to build, to create, each time improving on past efforts and achievements. In this he is responding to the divine admonition: "Be perfect, as your heavenly Father is perfect."

The perfect man, God's man, knows no limitation, recognizes no barrier, and believes unreservedly that with God all things are possible. He dwells in the "secret place of the Most High."

Being dead to sin, but alive to God, the mountains of ill-health, material lack, inharmony, and anxiety do not confront him. His life and affairs are as he wants them and as God intended he should have them. He is in God's kingdom, and the kingdom is within him.

There are thousands living today who bear witness to what the world calls miracles. In the March 1941 issue of The Reader's Digest, an eminent physician and surgeon, Dr. Alexis Carrel, testifies to the power of prayer in the healing of the body. "Prayer," he says, "is a force as real as terrestial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

The mountain we see yonder, composed of earth and stone and growing vegetation, is no longer a

challenge to man's ingenuity and resourcefulness. Faith and skill in the use of machinery are all that are needed to effect its removal. But what about the intangible mountains, diseases that destroy both mind and body, the heartaches, the fears, the inharmonious conditions that rob us of our happiness and peace of mind? Can they be removed?

I know that God has given me all the power I need to meet any and every situation with which I may be confronted. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you," said Jesus. I know that I can rely on this promise and I know that I am not alone. I know that life is exactly what I make it; I know that my troubles have no more power than I, myself, give them. I know that there is no such thing as failure in God's kingdom, and because His kingdom is within me I cannot fail. I know that God is mightier than any problem I shall ever have to face, and that the Comforter is with me in every good thing that I attempt.

Therefore, I shall face this day boldly and with confidence; not only this day, but all the tomorrows that I shall be privileged to know. Whatever my needs may be, I shall ask the Father to supply them, knowing full well that before I call He will answer. In His name I can move all mountains.

Not because I raise myself above something but because I raise myself to something, do I approve myself.—JACOBI

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: My whole attention is directed to God, and my guidance is sure and unfailing.

Prosperity: I am open and receptive to God's ideas and I am successful and prosperous.

Healing: My mind is open and receptive to God's ideas of perfection, and I am renewed and restored in mind and body.

INSTRUCTIONS: As thought is man's creative power, what he thinks about is of the utmost importance. The direction of our attention determines what we shall have in manifestation. God bestows on each of us the right to choose whether we shall think of an outer condition of lack or of the inner perfection of Spirit.

As we learn to give our attention to God in prayer, our consciousness is open and receptive to divine ideas. These are like seeds that grow in the soil of the mind and, in due time, produce an abundant harvest. Guidance, prosperity, health are ours now. We claim them first as God ideas and through faith they become manifest.

The understanding that God is not in a distant heaven, or located in any way geographically, gives us a feeling of nearness to and unity with the parent Mind. Jesus beautifully exemplified this intercommunion of the man consciousness with the omnipresent spiritual force of the universe. God was closer to Him than hands or feet. He referred all things to this loving Father, who was in constant communion and co-operation with the Son; yet there was, even in His case, the independent personal consciousness that beset Him when He sought to be free from mortal limitations. So we should not be discouraged or cast down if we do not quickly find the kingdom of God within us. Jesus spent whole nights in prayer; we should not be weary with a few moments each day. A daily half hour of meditation will open up the mind to a consciousness of the inner One and will reveal many things that are hidden from the natural man.

No man can acceptably serve God or do His will until he understands the fundamental principles of thinking and how thoughts are made manifest as forms or states of consciousness. This is revealed by the Father to anyone who seeks his whole heart and mind to know His law and to follow it. It is only by keeping the eye single to His guidance that man can come into full harmony with God and do His will.

Affirm:

My whole attention is directed to God, and my guidance is sure and unfailing.

We have all wondered why we do not understand more Truth than we do or why it is necessary to understand at all, since God is all-wise and everywhere-present. Understanding is one of the essential parts of our I AM identity. Man is a focal point in God consciousness and expresses God. Therefore, he must understand the processes that bring about that expression. Infinite Mind is here, with all its ideas as a resource for man, and what we are or what we become is the result of our efforts to accumulate in our own consciousness all the attributes of infinite Mind. We have learned that we can accumulate ideas of power, strength, life, love, and plenty. How can we use these ideas or bring them into outer expression without understanding? Where can we get this understanding, save from the source of all ideas, the one Mind?

The idea of God covers a multitude of creative forces. In this case you are working to bring prosperity into your affairs. Hence, you should fill your mind with images and thoughts of an all-providing, all-supplying Father. Realize that the Lord is present as creative Mind, throbbing in the ether as living productiveness.

Your words of Truth are energized and vitalized by the living Spirit, and your increase comes because of your righteous application of God's law of abundant good.

Affirm:

I am open and receptive to God's ideas and I am successful and prosperous.

God is the all-potential mind. God creates first in thought, and His idea of creation is perfect, and that idea exists as a perfect model upon which all manifestation rests. The body of man must rest upon a divine body idea in Divine Mind, and it logically follows that the inner life substance and intelligence of all flesh is perfect.

When the perfect man is conceived in pure reason, the reason of Spirit, and man sees himself as he is in God-Mind, the Lord's body begins at once to appear. If we will, we can all see our bodies with the "single" eye that Jesus spoke of, and through faith in the reality of the invisible body we can regenerate the flesh. The body is wonderfully obedient to the I AM. It hastens to do its bidding and is renewed and transformed by thought. But so many of us see our bodies as they appear to mortal sense, unaware that the real continues, while the seeming passes away. We know that we are healed by right thinking, that we can and do raise sick bodies and restore them to health. Where is the limit to healing? There is no limit. We can go right on and perfect the body idea as conceived in Divine Mind.

Disease is not natural. We must let it go, relax, and let Spirit carry on its perfect work in us; and all at once evil or sick conditions disappear and we are whole.

Affirm:

My mind is open and receptive to God's ideas of perfection, and I am renewed and restored in mind and body.

What Do We Believe?

EITHER WE BELIEVE Truth to be an actual, living principle which, if properly understood and applied, will overcome all adverse material conditions, or we do not. Either our faith is in God as omnipotent good, the one and only reality, the source and the substance of infinite life, love, wisdom, youth, beauty, and abundance, or our faith is in evil as a power mightier than good. Whatever excuses we may plead, there is no tenable middle ground.

This means that if our trust in the efficacy of Truth is bona fide, if our faith is not adulterated with man's specious dream of the equality of good and evil, our actions will be predicated on that trust and that faith. For it is an indisputable fact that what we really believe, we shall put into practice, just as we go about our daily affairs convinced that the sun will rise tomorrow. In other words, regardless of what we may allege to the contrary, if we do not live Truth we do not wholly accept it as the infallible extirpator of error, which it purports to be.

The utmost loyalty to principle is demanded of those who would successfully follow the path illumined by the Christ consciousness. In order to obtain great results, we must live our faith; we must demonstrate our sincerity by our acts. Real attainment in any appreciable degree is impossible so long as we fluctuate in our beliefs between matter and Spirit. As students treading the high path we cannot

consistently rely on Truth today and appeal to the fetishism of drugs tomorrow. There is not much benefit to be derived from depending on Truth now and relying on a surgical operation next month; from making frantic material efforts looking toward supply on one occasion and exercising a necessarily limited faith in Truth as our prosperity at another time; from employing Truth as our justice at one moment and putting faith in a lawsuit later.

Suppose that you saw two dogs fighting and wished to separate them. Should you get down with those dogs and fight with your teeth as they do? If you fought as dogs fight, would not the inevitable result be defeat for you? Should you even consider entering such a struggle on the dog level? On the contrary, should you not go about the task of ending the combat by employing your great knowledge and power? Obviously, on the dog plane dogs are our masters. Nor will the outcome be different when, in other emergencies of life, we pit error against error, oppose evil with evil, fight fire with fire, as it were. When man, armed with material weapons, descends from his spiritual tower to do battle on the adverse plane, error is the certain victor—perhaps not at once, perhaps not today or tomorrow, but ultimately, and without recourse.

Do you question this statement? Tell me, then, are you growing old despite all your material efforts to baffle age? Doubtless you exercise, you bathe, you breathe pure air, you discriminate carefully in the quantity and the quality of your food; perhaps you are indefatigable in the application of beauty lotions, facial creams, and hair tonics. Even so, you are not

deceived. In your heart you know quite well that, little by little, day after day, time is engulfing you, ravaging your face, plucking out your hair, undermining your body, beating you down to the dust. And why not? You are fighting dogs with your teeth.

Are you recurringly and chronically ill, although you have at your command the most efficacious drugs, the most skillful and conscientious of physicians? Are you poor notwithstanding your fretful toil, your ceaseless endeavors to do others before they do you, in spite of your shady business or professional practices, your dishonest advertising, your parsimony, your hoarding for that rainy day whose advent you anticipate so confidently? Again you are engaged in the hopeless task of fighting dogs with your teeth.

From a metaphysical standpoint it is clear that the more strenuously we flourish material palliatives in a conflict of ideas, the more ferocious our antagonist becomes; that as our efforts grow in violence, so will our imagined enemy increase in vigor—and this for the simple reason that by our very energy we admit to ourselves that we have much to overcome. Since evil is nothing but a creation of man's misdirected thought, we merely feed and strengthen it the more we prolong our contemplation of its seeming capacity for malevolence. In brief, whatever we hate and fear becomes potent just to the extent that we hate and fear it.

Thus, after a roundabout journey, we return to our original question: What do we believe? Is our faith centered in God as the one reality, the one power, the one presence? Or is our allegiance divided between good and evil, Truth and error, Spirit and

matter—with emphasis on the second member of each pair?

For the purpose of illustrating the point of view implicit in a genuine faith in and understanding of principle as our unfailing supply and support, let us assume that you, a student of Truth, are "down to your last dollar"—literally the last; that you are friendless, homeless, jobless; that, materially speaking, you see no possible way of escape from abject poverty. In these circumstances should you have the courage to spend that entire last dollar for only one meal? Should you cheerfully give that dollar to some one whose necessity is greater perhaps than your own? Could you fearlessly relinquish that dollar, firm in the belief, regardless of all appearances to the contrary, that your trust in Truth and your knowledge and understanding of principle would bring abundant supply for your every need?

Here is an extreme picture, but it is intended only as an exposition of the attitude that we must maintain if we are to rise to a complete demonstration of the teachings of Truth. If we cannot successfully meet the test indicated, plainly our faith in God as prosperity is not all that it should be. Possibly you will object that this is a counsel of perfection. Very well, I admit that it is; and as my authority for counseling perfection I refer you to Jesus' words, "Ye therefore shall be perfect, as your heavenly Father is perfect."

I once heard a spiritual teacher relate an experience that she had had with a Truth student, a woman whose erroneous habit of thought was delaying demonstration in a financial problem.

It seemed that as a last resort the student appealed to this teacher for help in collecting a large sum of money then long overdue, money which no material effort on the part of the student had been able to dislodge from the grasp of the man in whose wrongful possession it was. The teacher took the case and did her best to realize the omnipresence of justice, honesty, and unselfishness. However, as time passed and her treatments proved of no apparent avail, she began to feel that some element of reprobation still lingering in the student's consciousness was responsible for the seeming failure to demonstrate.

"After reaching that conclusion, I set a trap," the teacher related. That is, when next she saw the student she questioned her subtly, to the end that the suspected error might be unmasked and rendered impotent.

"This man who owes you money," she suggested, "is honest, is he not?"

The student gestured disdainfully. "Honest! Of course not; if he were honest he'd pay me."

"You believe, then, that he is dishonest?"

"Oh, very dishonest!"

"And you really expect a thoroughly dishonest man to pay his debts?"

The student was nonplused for a moment. Here loomed a point which hitherto she had entirely overlooked. But the implication was clear. In her own mind lay the hidden barrier, the habit of unrighteous judgment that had thwarted all efforts to bring into manifestation the justice which was eternally hers on the plane of reality.

"As a result of this little lesson in Truth thinking," stated the teacher, "the student changed her mind, the debtor then changed his mind—and the money was soon forthcoming."

The incident just detailed is a pithy cross-section of a condition much to the fore with beginners in Truth. Beginners, as a class, may be divided into two general groups: those who habitually blame others for their misfortunes and those who believe that the adverse circumstances with which they have to contend are due to their own wrongful acts; in other words, those who pity themselves and those who condemn themselves.

Both the self-condemner and the self-pitier are worshiping at the altar of error, although neither is aware of the fact. True, the self-condemner (who incontestably was once upon a time a self-pitier) has advanced to the point where he sees clearly enough that the practice of blaming others for the mischances and miseries of life is a mere selfish evasion of individual responsibility—the easier way, and therefore the common way—whereby material man strives to retain at least a modicum of self-respect. But even so, he has yet to grasp the fundamental truth that condemnation of self is a positive recognition of evil as an actual entity working within one's own consciousness, just as the self-pitier has to learn sooner or later that the adverse conditions which crowd continually into his life are not caused by the persons on whom he is so ready to visit his condemnation, but are the result of his own wrong thinking, thinking that gives evil a power and a presence which in reality it does not have.

After all, results are the sole satisfactory proof or disproof of any teaching. If we get good results from right thinking and bad results from wrong thinking, the conclusion is obvious—and the wise man and the wise woman will be governed accordingly.—*M. Law*

Do We Grow Old?

Do we grow old?
This life is but the dawn of endless day,
Where weeks and months and years shall pass away:
We but unfold.

We live for aye;
And in the living what we now call change
Is growth uninterrupted, growth where strange
And unfamiliar things familiar grow.
Years count progression in this life below
As we pass by.

So much of earth
Is but the harvest of a life before,
Forgotten quite; and though we know no more
The things of earth, yet seeds we here have sown
Shall ripen in the future vast unknown
Of a new birth.

—*Nettie Dixon Hahn*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.

Lesson 1, October 4, 1959

UNITY SUBJECT—*Acknowledging Truth.*

INTERNATIONAL SUBJECT—*"You Shall Be My Witnesses."*—Acts 1:1-14.

1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach,
2. Until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen:
3. To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:
4. And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he,* ye heard from me:
5. For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.
6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?
7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

10. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel;

11. Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

13. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the son* of James.

14. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

GOLDEN TEXT—*Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.* —Acts 1:8.

SILENT PRAYER—*The Spirit of truth, which I recognize and acknowledge continually within me, guides me in all my ways.*

The name *Jerusalem* means "habitation of peace," and symbolizes the abiding consciousness of spiritual peace, the result of continuous realizations

of spiritual power tempered with spiritual poise and confidence. To realize power one forms the habit of holding oneself in conscious poise and develops a spirit of confidence that does not fail when faced by adverse conditions. Inner stillness grows when we learn to get quiet outwardly and turn our attention inward to the center of peace in our own soul.

Power and peace are so bound up together that only those who are conscious of inner reserves of power can know true peace, and only those who are at peace can be conscious of spiritual power. Jesus charged the disciples not to depart from Jerusalem but to await there the "promise of the Father" or gift of the Holy Spirit.

In metaphysical terms baptism has to do with thought training, and two forms of thought training are indicated here. "John indeed baptized with water" signifies denial of error in one's thoughts. The baptism of the Holy Spirit signifies affirmation or the appropriating of the substance of Truth. The one is a cleansing process, a letting go of error in one's thinking; the other is a taking hold of Truth.

The Christ Spirit is timeless and ageless, but the work of expressing it by conscious thought and endeavor began with Jesus. He was the originator of Christianity. He saw the movement as one of world-wide scope, destined to increase until it filled the earth "unto the uttermost part." To do this men everywhere need to put their thought on the development of the Christ in themselves. No wholesale increase in consciousness of the Holy Spirit can take place until there is an increase of that Spirit in the consciousness of the individual.

The restoration of the kingdom to Israel was an erroneous conception of power in an external sense. In its highest significance Israel as a nation symbolizes spiritual consciousness. This was the kingdom that Jesus came to restore. The disciples held a conception of the Children of Israel as ruling over their conquerors in an external dominion. The Christian faith, rightly interpreted, has no political affiliations. It stands alone as a way of life devoted to the Christ Spirit or principle of Truth.

To count the experiences of the apostles as of greater worth and as more inspiring than our experience of the Christ Spirit now is a common failing of orthodox believers. The disciples had indeed great opportunities to learn the nature of Truth and to gain understanding. That they did not in full measure profit by their opportunities is apparent in the text for today. "Two men stood by them in white apparel" and warned them to stand no longer "looking into heaven." Inspiration does not come from gazing into the sky; it comes from realizing inner peace and putting all one's power into the effort to establish peace in one's environment.

For forty days after the Resurrection Jesus taught His apostles "the things concerning the kingdom of God." At the Last Supper He had said to them, "I appoint unto you a kingdom, even as my Father appointed unto me." Jesus earned that kingdom before it was appointed to Him. He won it by faithfully centering His thought on Truth and expressing Truth in all His words and acts. For Him the kingdom of God was the kingdom of Truth.

The apostles also had to earn the kingdom of

God before it was appointed to them. As soon as they understood the requirements they set to work. Gathering in an upper room, they continued steadfastly in prayer. Inner uplift comes through prayer, not through lifting the physical gaze. Before divine wisdom and love can be exalted in consciousness man must be established in peace and power.

Prayer, faithfully continued, prepares the heart for the entrance of the Holy Spirit. The Holy Spirit in turn prepares man to ascend, as Jesus did, to His appointed kingdom.

QUESTIONS

1. What does the name *Jerusalem* mean, and what does it symbolize?
2. How does one who lacks a realization of power overcome this lack?
3. Explain how power and peace are related.
4. What is the metaphysical meaning of baptism, and what are the two forms?
5. Why is individual development in the Christ consciousness more important than growth in consciousness of the Holy Spirit in general?
6. What kingdom did Jesus come to restore?
7. What has prayer to do with the descent of the Holy Spirit?

Lesson 2, October 11, 1959

UNITY SUBJECT—*The Rewards of Devotion to Truth.*

INTERNATIONAL SUBJECT—*Filled with the Holy Spirit.*—Acts 2:1-4, 22-24, 32-38.

1. And when the day of Pentecost was now come, they were all together in one place.
2. And suddenly there came from heaven a sound as

of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;

23. Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay:

24. Whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

GOLDEN TEXT—*Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.*—Acts 2:38.

SILENT PRAYER—*The Christ consciousness is a gift of God, and I treasure and use it accordingly.*

Life has been called a gift of God, but it is more accurately described as a loan. We owe our life to divine love and power, and we must repay the loan in kind. He that saves his life for his selfish pleasure and advantage loses it. He that loses his life in service to the good of all finds it to be part of the universal life, and is able to keep it on those terms.

The Christ consciousness, on the other hand, is an outright gift. It comes to us as we collect all our faculties and focus them on God ("all together in one place"). Concentration on spiritual things results in an enlargement of consciousness ("from heaven a sound as of the rushing of a mighty wind"). Spiritual exaltation takes possession of the entire man (fills "all the house where they were sitting").

The first effect of our coming into spiritual consciousness is that we change the expression of our thoughts. We experience greater power to express ourselves, a wider range of interests, more comprehensive understanding. The disciples, on the day of Pentecost, "began to speak with other tongues, as the Spirit gave them utterance." We also speak with other "tongues." Instead of voicing doubt and skepticism, we speak the language of hope and faith. Instead of hatred, we speak the language of love and

friendship; and instead of despair, we speak the language of optimism and confidence.

To those who witness our change in consciousness, it seems an abnormal manifestation. When we suddenly change our thinking and speaking from a material to a spiritual basis, or from a negative to a constructive vein, it might appear to other persons that we are in the grip of some force that temporarily overmasters our reason. Soon, however, they are assured by their faith that the change for the better that is suddenly manifest in us is the work of the Holy Spirit.

The work of the Holy Spirit is made manifest by a change of mind in those who perceive its workings. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." They who lately had insisted that Jesus be crucified now sought to atone for the consequences of their wrongdoing. The astounding promise that they would "receive the gift of the Holy Spirit" was made to them. Those who believe that the Holy Spirit comes to but few and that there is no certainty of its coming should ponder the easy terms on which it is here promised.

The "day of Pentecost" was for the Jews the great feast of the harvest or "the day of the firstfruits." It was the day on which devout Jews remembered their deliverance from Egypt. To one who has come out of the ignorance of sense thought into the understanding and freedom of Spirit (the Promised Land), this day has special significance. It represents the state of consciousness in which the presence of Spirit becomes real to him.

The Holy Spirit is the same as the Spirit of truth; and when as spiritual beings we have formed a conception of our relation to God, the old state of thought is easily dissolved and washed away by denial (baptism). Then ideas direct from the Fountainhead come into the mind, and we see everything in a new light.

QUESTIONS

1. How do we experience an enlargement of consciousness?
2. What is the first effect of our coming into spiritual consciousness?
3. With what other "tongues" than those of sense consciousness do we speak?
4. How is the work of the Holy Spirit made manifest in us?
5. Is the receiving of the Holy Spirit uncertain or difficult?
6. What does the day of Pentecost represent to us?

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Lesson 3, October 18, 1959

UNITY SUBJECT—*Faith and Love Foremost in Co-operative Service.*

INTERNATIONAL SUBJECT—*What Do You Have to Share?*—Acts 3:1-7, 11-16.

1. Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*.
2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;
3. Who seeing Peter and John about to go into the temple, asked to receive an alms.
4. And Peter, fastening his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something from them.

6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.

11. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

14. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you,

15. And killed the Prince of life; whom God raised from the dead; whereof we are witnesses.

16. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

GOLDEN TEXT—*But Peter said, Silver and gold have I none; but what I have, that give I thee.*—Acts 3:6.

SILENT PRAYER—*I give myself to all that I undertake, and through faith in Jesus Christ I am able to do all things.*

The interplay of faith and love is clearly visible in all the activities of life. Peter and John are men-

tioned together in the Bible narrative many times. We love what we have faith in, and have faith in what we love. Those who have not consciously used these two closely related faculties in demonstrating health may do so and keep themselves well without material means if they will, by loving life and expecting it to manifest its full perfection in the body as well as the mind.

Jesus laid special emphasis on the necessity of faith in all healing. His words, "According to your faith be it done unto you" and "All things are possible to him that believeth," illustrate the affirmative or constructive side of healing through faith. His reply to the apostles' question, "Why could not we cast it out?" concerning the epileptic boy shows the negative side. "Because of your little faith," was His explanation of their failure.

No apology need be made for the use of faith in healing work, since without it there can be no spiritual healing. In matters of faith everyone, if he but realized it, has originating capacity and may be inspired of God from within. No one should suppress the Truth that comes to him from this kingdom. He should examine and prove it; then use it, praising God for it. The only authority we need is that of the Christ, the I AM within each soul. This is the cornerstone of the character, and should never be disregarded.

Faith and love lead to spiritual understanding, which is the "door of the temple which is called Beautiful." The meaning and efficacy of prayer and praise are reached through this door. Outside lies a lame man, the one who has not affirmed his spiritual

strength through the living Christ. The fulfillment of the divine law may fail of realization even where faith and love are present in consciousness, if we reach outside for that which is within. We are not to look off to some distant heaven for help. Our help is close at hand, within our own consciousness. It is in our faith and love. "Look on us." Center your attention, concentrate your thought, on these essentials of the spiritual man, put them to work in the mind and heart, and you make connection between inner faith and spiritual substance, which is universal. The foundation of your life is immeasurably strengthened by this work in your consciousness.

Until the lame man met Peter and John he had not looked for healing. He had looked for alms and expected material help. "What I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." These words of Peter's brought him consciousness of strength, life, and health instead of a few small coins. He then looked for real help and received it.

Faith is the leading faculty in healing, but love is a close second. Loving life, we must have faith in our power to express it. This is having faith in the name of the Lord Jesus Christ, who is "the way, and the truth, and the life."

Fear of disease is one of the conditions to be overcome in demonstrating health. Love is useful here, for it casts out fear and makes it possible for one to hold to the thought of perfection in the face of contrary appearances, until these disappear and perfection becomes an actuality.

Another adverse thought to be overcome is the expectation that ill-health rather than good health

will continue, once the former has gained a foothold. Immersed in the race thought, man is amazed when healing takes place without the aid of material means. He forgets that even nature tends always to heal and repair the ravages of use and misuse.

Faith takes hold of invisible substance and brings it to manifestation. The works of the Christ Spirit make themselves manifest beyond all denying. Dogmas may be disputed, theories of religion disproved, but the works speak for themselves. The Pharisees could not get around the healing of the lame man. He was there for all to see. So are our demonstrations of Truth.

QUESTIONS

1. Can faith and love be cultivated where they are not consciously present? Explain.
2. What does the "door of the temple which is called Beautiful" represent?
3. How can we receive such help as was given to the lame man?
4. How does love aid one to get rid of the fear of disease and make faith in health possible?

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Lesson 4, October 25, 1959

UNITY SUBJECT—*The Courage of Conviction.*

INTERNATIONAL SUBJECT—*Undaunted Witnesses.* —Acts 4:1-14.

1. And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them,

2. Being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.

3. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

4. But many of them that heard the word believed; and the number of the men came to be about five thousand.

5. And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

6. And Annas the high priest *was there,* and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. And seeing the man that was healed standing with them, they could say nothing against it.

GOLDEN TEXT—*Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard.*—Acts 4:19, 20.

SILENT PRAYER—*I look to the Christ Mind within me for my inspiration and guidance.*

Although many individuals believe in the power of the Holy Spirit and try to realize the freedom that this power brings, freedom for all will be realized only as everyone joins in the realization of the Christ and as the Christ consciousness develops in the world as a universal and all-potent state of mind. To this end, spiritual leadership is needed. Peter was an accredited leader in the first century. Without fear, he spoke his full convictions to the rulers of the people and to the elders, telling them of the resurrection of Jesus, whom they had crucified. A short time before this, he had been afraid to admit even to a serving maid that he knew Jesus. The Holy Spirit reveals to man that his soul is his own and inspires him to act accordingly.

When spiritual understanding is opened, and the light of Truth begins to shine in "the temple," there is a stirring up of thoughts, and no little opposition. We are creatures of thought, though we sometimes pride ourselves on our mental freedom. The most tenacious thoughts are those based on religious teaching. A man will willingly suffer more tribulations in defense of his religion than in defense of anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the cause of religion.

When a new relation between man and God is revealed to us, and the priest or minister that ruled as mediator between us and our far-away Deity is found to be a superfluity, there is an uproar in consciousness. The conventional thoughts lay hands on the illuminated ones and cast them into prison, or darkness and bondage. It is well to be informed

about these movements of the mind, for we are thereby saved much perplexity. While this contention in the thoughts is going on, there is sometimes agony or fear. This can be made of no effect when we are warned in advance. Such forewarning is the object of the Scriptures. The first question asked by the scribes and the Pharisees is, "By what power, or in what name, have ye done this?"

That man has originating capacity in religious matters seems beyond the comprehension of the average mind. Awe and mystery have so long been associated with spiritual things that the average person quakes in fear whenever a thought leaves the beaten path. "A prophet is not without honor, save in his own country." People will not believe that an ordinary man with whom they have associated may be inspired of God, and he must go among strangers before his message will be received.

Some question the Truth that comes from the inner kingdom. We sometimes suppress our God-given thoughts, and thus grieve the Holy Spirit. We want some external authority to sanction our teaching, forgetting that every religious doctrine was in its beginning expressed by some so-called unauthorized one. Who told Moses to go forth on his mission? The I AM of God. That I AM has been more recently manifested again unto us through Jesus. Some have crucified the I AM in their consciousness. It is the very cornerstone of character, which many have cast aside. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." But every opposing thought finally relinquishes its hold, as the superior power of Spirit is

demonstrated.

"Be it known unto you all . . . that in the name of Jesus Christ of Nazareth . . . *even* in him doth this man stand here before you whole." A man's acts are associated with his name. If he has done noble deeds, others are inspired to do noble deeds when they think of him. If he has done miracles in the name of the Most High "by faith in his name," others will be inspired to do likewise. So the metaphysician says, "If Jesus of Nazareth demonstrated the power of God and healed the weak in understanding, I can do that also." "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

No one has yet done the "greater *works*" that Jesus foretold, but the fact that He foresaw their accomplishment encourages our faith in the possibility of these surpassing deeds. Work is, first of all, an individual matter. Jesus finished His work, thus making of His life the peerless example, which makes precept unnecessary to the one who will follow it wholeheartedly. When men everywhere devote themselves to living the Christ life unreservedly, the day will be at hand when

"They shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them."

When that time comes, we shall know that the "greater *works*" have been done.

QUESTIONS

1. What is the result of the first concept of Truth in the mind?

2. In what way are the illuminated thoughts of the mind that is opening to spiritual Truth oppressed and hampered in their development?
3. What does the phrase "in the name of Jesus Christ of Nazareth" convey to your mind?
4. What is necessary before we can expect to do the "greater *works*" that Jesus foretold?

Have you ever had the experience of waking up in the morning and of looking out of your window upon a world of mist and fog? There is no evidence of the beauty of the form and coloring of the trees, and flowers and even the achievements of man are hidden from us.

All of the world outside your window was just as it always had been but if memory and reason had not come to your rescue you would have felt that you were living in a formless and colorless world, instead of one of beauty and activity.

Is not this symbolical of man in that phase of development before the dawning of the light of Truth? Life is vague and unsatisfactory when man has no knowledge of his true self, nor of the reality of the universe in which he lives.

When man first glimpses the truth of himself —that he is created in the image and likeness of God, with all the divine potentialities, then is the Christ born within his own soul, and he has started on that long upward climb which has for its goal the realization of the Christ idea.—DAILY STUDIES IN DIVINE SCIENCE

Silent UNITY

My whole attention is directed to God, and my guidance is sure and unfailing.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

A FEW WEEKS AGO I wrote you for prayer for my sister who had suffered a heart attack. We are rejoicing in thankfulness to God and you as I report her condition is much improved. She is able to go about her housework, and also help a neighbor with hers, too!

Not once did I lose hope, for I have realized and been convinced that God is able to heal all manner of disease! Only believe! We shall be forever grateful for your help, for now we can see that the light of Christ is all one needs for guidance and sustenance.—*Mrs. C.L.U., Michigan.*

THANK YOU, THANK YOU for all your prayers. The Father has heard and answered those prayers. My husband is well, and he believes as you and I: God has healed him. He walks now and has no hard time breathing. He has given up smoking and is so very happy. I don't have to tell you how happy I am.

It was such a long time that my husband was ill. It surely looked as though he would never work again. But praise God! he is working every day and

goes up and down stairs with no trouble. He has a good place to work. They like him and are good to him. We prayed for the work and that prayer was answered, too, and you know the rest. We are thanking God first and our friends at Unity next.—*Mr. and Mrs. R.W., Connecticut.*

He Shall Have Abundance

I RECEIVED MY prosperity bank and immediately made my first deposit. Since that time there has been a definite improvement in my work, in my sales, and in our general financial condition. I know that it will continue to improve, even though to us it may seem quite gradual, as long as we are on your prayer list and we are receiving your most wonderful help.

We are very faithful in our use of the prosperity bank and use the prayer at intervals during the day.

May God bless and keep each and every one of you in your most wonderful work. I think that the new design of the prosperity bank is very attractive and I have noticed there are 49 stars, a blessing for each state, now you will have to add one more. —*W.A.M., Washington.*

THIS IS THE FIRST TIME we have participated in the prosperity bank drill, and we found we received so many wonderful blessings that we decided to try another.

Here are a few things that happened to us since starting this bank. My sales in business have gone way up, we received a very nice boat from an unexpected source, shrubs and trees were put at our disposal for our new home. Also, we have received

many spiritual blessings of love and harmony in our family unit.

At times we can't really understand how all these nice things come to us with such ease, but we're beginning to understand that to receive we must first give. Kindly send us another bank.—*J.M., Illinois.*

My Help Cometh from Jehovah

PLEASE RENEW MY subscription to UNITY magazine. I get so much good from this little book. It seems so often an article will be just what I needed at the time.

Since I have been studying Unity, my life has been much better, and I know as I learn all things in and around me will improve.

Thank you again for all of your help, and bless you and your work.—*Mrs. M.H., Michigan.*

Unto Us a Child

I WAS JUST ABOUT to retire for the evening when the thought occurred to me that I had not yet written to tell you about our wonderful new baby girl! How can we thank you enough for your prayers for me and my baby during my pregnancy!

With your prayers and mine, and God's divine help, I delivered my fourth child, after a normal, comfortable, and uncomplicated pregnancy. She weighed in at 7 pounds and 2 ounces.

Throughout the labor period I carried in my robe pocket the card you sent me on which was printed: *"The Lord God, mighty in the midst of me, is my life, health, and strength. With joy and ease I shall*

bring forth my perfect child." When I became anxious or in need of courage, I would take the card out and read it over and over. The statement was truly a source of strength.

When the delivery was over and I lay in my hospital bed that night, I thanked God over and over for my perfect child. My husband and I and our other three children love her dearly.

Now the children are all sleeping soundly, and I thought this would be a good time to let you know how much I appreciate your prayers in our behalf. Thank you and God bless you. May He watch over you as I know He is watching over me and mine. —*Mrs. D.A.D., New York.*

Father, I Thank Thee

THANK YOU SO LOVINGLY for placing our taxicab business on your prayer list. Our business has run so much smoother, our labor problems have decreased, our receipts have been very good, and our safety record for twenty-four hour service 365 days of the past year has been without a single accident. Thank God for His help.

This business is not an easy one to undertake alone. We need help, for many times our problems can get us so easily discouraged. We must be reminded we are not ever given tasks that we can not manage.

Inclosed find a love offering. Please continue to keep us on your prayer list, and include for our drivers courage, confidence, and safety-mindedness; and for our public, who are our customers, safe delivery to their destination.—*C. & E.M., Wisconsin.*

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Catherine Thrower, 2803 Highland
Mobile—Marian Baker, 1156 Springhill

ARIZONA

Phoenix—Herbert Penn, 1745 W Northern
Tucson—Lillian Cook, 2119 E Water

ARKANSAS

Little Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, Congregational church
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Castro Valley—Miki Bowen, 1025 Crow Canyon rd
Compton—Margaret Butterworth, 411 S Santa Fe
Covina—Frances Flickinger, 17157 E Badillo
Culver City—Carroll Moore, 3979 Tilden
Escondido—Alma Ladd, 203 E 5th
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Huntington Park—Edna Drebert, 7900 State
Inglewood—Frank Hax, 820 Java
La Crescenta—June Jones, 2819 Montrose
La Jolla—Lola Mays, 5455 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 80 Orange pl; Ysobel Stoneman, 1420 Westwood
Manhattan Beach—Winifred Dietz, 32d & Highland
Merced—Cecil Lake, Tioga hotel
Modesto—Russell Kemp, 201 Eye
Monrovia—Irene Malloy, 2567 S Myrtle
Monterey—Sonja Samiran, 135 W Franklin
Napa—Helen Wade, Churchill manor Brown & Oak
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Gilberta Sommer, 1st & Ditmar
Palm Springs—Viola Lukawiecki, penthouse 30, the Plaza
Pasadena—Max Flickinger, 1243 North Lake
Pomona—Gertrude Tuntland, 524 E Pasadena
Redlands—Harriet Nicholls, 235 Nordina
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Riverside—Unity, 3645 Locust
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Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
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Denver—Alice Johnson, 1410 High
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Delray Beach—Eva Rosencrans, 415 E Atlantic
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Ft Myers—Ann Werner, 1200 Lafayette
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Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Catherine Brooks, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1957 S Flagler
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Macon—Marie Guental, Hotel Lanier

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Honolulu—Marie Handley, 240 Lewers rd

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E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
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E Lansing—Roxie Miller, 425 W Gra River
Flint—David Williamson, 727 East
Grand Rapids—Leon Miller, 530 Scri ner ave NW
Grosse Pte Woods—Eve Edeen, 207 Mack
Jackson—Kenneth Brabeau, Dwight bl
Kalamazoo—Amy Moffett, 209 W Dutto
Lansing—Nora Hines, 2511 S Washingto
Midland—Aelola James, Community ce ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Unity, 70 Chamberlin
Royal Oak—Walfred Tauranen, 25 Crooks

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Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodal
Springfield—Polly Weeks, 1300 E Elm

St Joseph—Osla Jones, 1202 Felix
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Bozeman—Mary Wessell, 103½ Bridgerarms
Butte—Esther Lewis, 300 S Montana
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Bergenfield—Esther Zimmerman, 262 S Washington
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, 20 Hill
Paterson—Louise Gerhold, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 Maple
Trenton—Edith Berry, 489 W State

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Buffalo—Lillian Matthews, 1243 Delaware
Flushing—Unity, 135-42 40 rd
Forest Hills—Unity, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, Community church
Ithaca—Howard Bradford, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—J Sig Paulson, 143 W 51; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Unity 2523 7th ave
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Syracuse—Howard Bradford, 300 W Seneca turnpike
Valley Stream—Stella Wren, 14 E Mineola
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Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Norm Olsson, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
Columbus—Curtis Wilson, 3568 Olentangy
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388½ Park ave W
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton

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Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
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Ponca City—Ruth Jacques, 106 S First
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

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Medford—Katharine Bosworth, 995 S Oakdale
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Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17
Ponce—Esteban Rodriguez, General Delivery

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Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
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Corpus Christi—Ross Peeler, 330 S Tancahua
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El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

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Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, Eglinton ave W
Vancouver—Ross Breakwell, 1605 W ave
Winnipeg—Unity, 356 Furby

ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, Ashdown rd
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkle, Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

NITY BOOKS of Note

ON NSPIRATION

'HE SUNLIT WAY—A beautiful sunset inspired Ernest C. Wilson to write this book. As he stood n a cliff that overlooked a broad highway, which nerged at the horizon with the setting sun and re-ected its glorious radiance, he saw it as a "road of unlight, leading straight into the glory of the sun self! 'The sunlit way!'" The philosophy of *The unlit Way* is one of free and joyous living. No one an read it and still believe that God's will for His hildren can ever include poverty, sin, sickness, or nhappiness.

GOD IS THE ANSWER—"Whatever your dilemma r need may be," Dana Gatlin assures, "God is the nswer. You start the process of His fulfillment in ou the moment you turn to Him wholeheartedly, vithout the slightest doubt or question." *God Is the Answer* is based on the methods Jesus taught for nding the kingdom in which "all these things shall e added unto you," and the author presents easy-to-ollow directions for finding and entering that king-om it is the Father's good pleasure to give us.

The book abounds in dynamic, positive statements hat can help you build into your life the kingdom onsciousness and win a victory over the conditions n your life that do not please you.

(Each of these books is $2 a copy.)

UNITY BOOKS

For Beginners in Truth

- Beginning Again
- Be!
- Doctor Houston Speaking — *German, English,* each
- Favorite Unity Radio Talks
- God a Present Help
- God Is the Answer — *Dutch, English,* each
- Great Physician, The — *English, Spanish,* each
- How I Used Truth — *German, English, Greek, Swedish,* each
- How to Let God Help You — *English, Greek, Spanish,* each
- Lessons in Truth — *English, Japanese, Swedish, German, Italian, Spanish, Russian, French, Dutch, Greek,* each
- More Wonderful You, A
- Myrtle Fillmore's Healing Letters
- New Ways to Solve Old Problems
- Peace Begins at Home
- Practical Christianity for You
- Prove Me Now
- Special Methods for Attaining Spiritual Mastery
- Story of Unity, The
- Things to Be Remembered
- Unity's Seventy Years of Faith and Works
- Unity Vegetarian Cookbook
- Whatsoever Ye Shall Ask
- You and Your Child — *English,* each

For Healing

- Christian Healing — *German, English,* each
- Divine Remedies
- Jesus Christ Heals
- Truth Ideas of an M.D. — *Italian, German, English,* each
- You Can Be Healed — *Swedish, English,* each

For Prosperity

- Both Riches and Honor — *French, English,* each
- Prayer in the Market Place
- Prosperity
- Prosperity's Ten Commandments
- Working with God — *German, English,* each

For Inspiration

- Best-Loved Unity Poems
- Be of Good Courage
- God Never Fails
- Household of Faith, The
- Lovingly in the Hands of the Father
- Mightier than Circumstance
- Prayer Changes Things
- Sunlit Way, The

For Devotion

- Effectual Prayer
- Holy Bible, American Standard Version
- Keep a True Lent

For Advanced Study

- Atom-Smashing Power of Mind
- Christ Enthroned in Man
- Have We Lived Before?
- Know Thyself
- Let There Be Light
- Metaphysical Bible Dictionary
- Mysteries of Genesis
- Mysteries of John
- Revealing Word, The
- Selected Studies
- Talks on Truth
- Teach Us to Pray — *French, English,* each
- Twelve Powers of Man, The
- What Are You?
- Your Hope of Glory

For Children

- Adventures of the Seven Spartans
- Barky's New Home
- Barky and His Friends
- Jet's Adventures
- Jet and the New Country
- Jet's Choice
- Story of Jesus, The

NEWS *from* UNITY

New Edition of Free Booklet

Do you ever wonder about ases of spiritual healing, and eel that you would like to ead the actual account in the erson's own words?

Unity's free booklet *Health s Catching* contains testimoials from persons who have een healed, through prayer, f all kinds of illnesses. hese reports are taken from etters that come in to Unity, ntirely unsolicited, and are sed with the consent of the ersons who wrote them.

Introduced in 1941, this ooklet is revised from time o time to include the newest estimonials. The latest edi- ion, Volume VII, is now out nd available to help those in eed of healing. If you would ike a copy of this new vol- me of *Health Is Catching* or yourself or a friend, sim- ly request as many as you eed from Unity School at Lee's Summit, Missouri, and we will be happy to send them to you.

Will You Help Us by Renewing Early?

During the busy Christmas season nearly 350,000 subscriptions will expire, at a time when our office already has large piles of Christmas orders to handle.

Will you help us? Will you send in your advance renewal order now, if your subscription will expire at any time within the next few months, so that we can handle it before the rush season? (You will find the expiration date on the wrapper.)

Your renewing now will be appreciated by all of us at Unity School, for it will enable us to make some other person happy on Christmas morning by sending his Unity gift subscription on

time. Thank you for your help.

You Can Develop Your Abilities

Have you wanted to learn a new skill or develop your latent abilities but felt you were too old or out of practice? If so, be sure to read the article "Just Try It!" by Hazel Jay, in this month's *Daily Word* magazine.

"You can!" assures the author, and she gives simple, practical suggestions to help you do so. "Living is a matter of growing," she tells us. "If we want to learn, to comprehend, and to explore the new, we need an open mind. We need to be eager and ready to accept the inspiration and illumination that comes to us from God. . . . and when we look to Him, we find that there are no limits, no restrictions on our powers of comprehension."

You will also find inspiration in the article "The Altar Ever Near You," by Eugene N. Sorflaten, in this same issue. Together with the prayer, meditation, and Bible verse for each day, the poems, and the lovely cover picture in color of a mountain stream rippling over polished rocks, with lovely autumn foliage in the background, the Octol issue is sure to help you li each day triumphantly a successfully. *Daily Word* $2 a year.

Important Notice for Subscribers Abroad

If you live outside the co tinental limits of the Unit States and subscribe to Uni magazines or order any of t Unity publications, we shou greatly appreciate your c operation. You might wish clip this notice and save for future reference.

Whenever you send in remittance to Unity Scho through a Bank, please sure to ask that they clear through Unity's bank, whi is the Commerce Trust Co pany in Kansas City, Mi souri, U.S.A.

Our reason for asking yo to do this is that lately so remittances have cleare through banks in other citie which are charging a ha dling fee of fifty cents befo they send the money on to u But if you will specify th all remittances be cleare through the Commerce Tru Company, in Kansas Cit Missouri, this fee will b avoided and Unity will r ceive the full amount.

Thank you and bless yo for your co-operation.

Magazine for Modern Living

Variety is one of the keytes of *Good Business*, ity's magazine for everye engaged in the business living. The October issue especially rich in material a variety of interests. For ample, here are three of articles it contains:

"How Prayer Opened My w Career," by Mona Ling, ich tells how the author nd a wonderful new work er her former work was sed to her because of ill-s.

"Press On Toward the al," by Eric Butterworth, ich discusses some worthile ideas that we can draw m sports.

"Awaken Your Youth," by gene N. Sorflaten, gives a ught-provoking survey of w science is lengthening life span and presents as for using these added rs to enjoy more youthful, ppy living.

ach month *Good Busi*r carries many such helparticles by and about se who have succeeded ough applying Christian ciples in their lives, plus er interesting and practi-features. You may have help of *Good Business* h month for a year for $2.

Coming Next Month in UNITY

Most of us need to feel close to the persons around us, to feel loved and wanted. This feeling does not depend on the number of persons near us, for it is possible to feel alone in a huge crowd of people. It is also possible to feel close to all mankind even though we may be completely alone in the midst of a dense forest, a great ocean, or a barren desert.

But why should we ever feel so alone? "We get a feeling of aloneness," Bessie Caughrean tells us, "when we set our vision on outer things."

According to the author this feeling is really an inner sickness, and she gives a very simple method to follow by which we need never feel alone. She tells of an elderly man who was completely alone in the world and yet had a radiance and vitality that made him outstanding. His mother had taught him the secret of never feeling alone, which had so enriched his life, and the author shares this secret with the reader.

This extremely helpful article is entitled "This Makes Life Worth Living," and it will appear in the November issue of your UNITY maga-

zine, along with many other vital and inspiring features. Be sure to look for this article and to share it with friends who may need its help.

Why Wait for Your Good?

If you want more good in your life but feel you must wait until some time in the future, be sure to read the article "The Day I Began to Live," by W. G. Montgomery, in the October 25 number of *Weekly Unity*. This author tells how he discovered that we do not need to wait until some future time for our happiness, for all good is within our grasp at any moment we choose to reach out and take it.

"Truth," says the author, "has enabled me to face life as I find it day by day, instead of worrying, stewing, and fretting as I formerly did. I now know that God is my guide in all things that I do; that He wills for me only good; and that whatever comes along will be best for me even though I may not understand it at the time."

In addition to "The Day I Began to Live," you will enjoy the many other valuable features that *Weekly Unity* regularly presents. Besides inspiring articles, there is message from Silent Uni a column by Lowell Fillmo (president of Unity School poems, letters from read about prayers answered, cu rent news items from re gious periodicals, and oth helpful features. *Week Unity* is $2 a year for fif two issues.

Holiday Events at Unity

Again this year there w be a Thanksgiving Retr and a Christmas Retreat he at Unity Village. The perio of prayer and meditatio special meetings, and Chr tian fellowship during the two cherished observanc will give your holidays truly spiritual meaning a make them a memorable tim in your life.

The Thanksgiving Retr will be held from Novemb 22 to November 27, and t Christmas Retreat from D cember 20 to December 26

It is not too early for y to be making your reserv tions to attend either or bo of these retreats. To do s or to secure further inform tion or programs, address letter to the Director, Uni Retreats, Unity School Christianity, Lee's Summ Missouri.

HALLOWEEN TREATS FOR CHILDREN

5c EACH

"Knock, knock, knock," comes a rap at your door. "Trick or treat," is the greeting you get when you answer. And what do you give in return?

Candy, apples, pop corn, cookies—all are tasty. But they last such a short time, and children get so many on Halloween when they make the rounds of the neighborhood. Unity has a more permanent and much more beneficial treat to suggest—a copy of *Wee Wisdom,* the Truth magazine for boys and girls.

"Hey, I got a magazine!" the boy calls out to his friends, and the rest line up expectantly to receive their copies. *Wee Wisdom* they can take home, read at their leisure, and share its exciting things to do with their brothers, sisters, and friends.

For several years, Unity workers have taken home supplies of back issues of *Wee Wisdom* to pass out as trick-or-treat gifts. And these magazines have been so popular for this purpose that Unity is offering copies to all our friends for just five cents each, twenty for $1.

You may order as many copies of these back issues as you like at this special price. But in order to have them in time for Halloween, you will need to send your order right away to:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

START YOUR CHRISTMAS FUND NOW FOR GIFTS OF UNITY LITERATURE

"The Prosperity Bank plan is wonderful!" writes a friend in California. "The ideas that flow in through it are amazing. This is the first year that we have had a Christmas Fund—we always thought it was impossible for us before."

Many friends find it helpful to order a Prosperity Bank about this time of the year to save for their Christmas gift order of Unity literature. Not only do they have the money already saved to pay for this order at the proper time but the daily practice in faith, and the prayers shared with Silent Unity help them demonstrate abundance for their many other financial needs for the Christmas season. If you would like a Prosperity Bank in which to save for your gifts of Unity literature, fill in and mail the coupon below today and start your Christmas fund. (Please PRINT your name and address.)

Unity School of Christianity, Lee's Summit, Mo

Please send me a Prosperity Bank in which to save my special Christmas fund for giving gifts of Unity literature. I understand that Silent Unity will pray with me as I follow the Bank drill. At the end of the drill period I will return my Bank savings with my Christmas gift order.

My Name .....

Street .....

City ..... Zone ..... State .....

U-10-5

GIVE TEEN-AGERS THIS SPECIAL ADVANTAGE

Through your study of Truth you have probably discovered that you can change the experiences you have by changing the thoughts that you think. If young people learn this in their teens, they have a special advantage to stand them in good stead all their lives.

To help them learn to change their experiences through disciplining their thoughts, *Progress,* Unity's magazine youth turns to, offers the article "Who Are Your Thought-People?" by Constance Foster. Also in October *Progress* teen-agers will like the intriguing article "Masquerade Party," by William L. Fischer; the exciting and inspiring story "Apples of Gold," by Esther Freshman, about a boy who comes to America to attend school and discovers that he has a great talent to share; and the many other helpful and interesting features in this issue.

Each month *Progress* offers timely features to help young people mature into well-adjusted, happy adults. As one mother in Connecticut put it: "Inclosed is a check for $2, and thank you very much. I believe that *Progress* is about the finest young people's magazine I have seen. My own daughter enjoys it so much, she wants her friends to have it also."

You can give this special advantage of *Progress* magazine to any young person for $2 a year —twelve valuable issues.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"HOW FAR MY MONEY GOES"

"Saving in the Prosperity Bank," writes a friend in Canada, "is a magnificent experience in Christian faith. How far my money goes! My affairs are blessed in so many ways. Even though outwardly my affairs seem quite negative at times and the money is almost gone, it is a glorious feeling to drop in the last coin, with a prayer, and know that God will provide.

This plan can help you, too. Each day for seven weeks you deposit a coin in the Bank, bless it with your prosperity prayer, and look to God only for your supply. Silent Unity prays with you for success as you follow the drill. The amount saved may be used to pay for the UNITY subscriptions you order on the coupon below. Sharing with friends in this way brings more good to you. Send for your Bank today.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $6 cost ($2 each subscription).

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

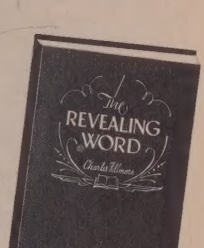
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-10-59

Announcing—

A NEW CHARLES FILLMORE BOOK



The words that we speak have great power to mold our life. Interpreted metaphysically, these words have an even higher meaning that can illumine and inspire us in everything we do.

For more than ten years, work has been under way on a book of Charles Fillmore's interpretations of words and phrases that we use every day. Unity is happy to announce that this new book is now ready, and its title is:

The Revealing Word

Arranged like a dictionary, so that you can find any word easily and quickly, it contains some 1200 entries, including such words as *affirmation, denial, abundance, lack, health,* and *Holy Communion.* Here is a typical entry explaining the word *image:*

"Image, graven—(Exod. 20:4). Graven images of God are made by mental pictures. The thought of God as a great king in a place called heaven makes just such a material image in our thought realm, and we grow to believe in and worship such an imaginary being, instead of the true God, who is Spirit."

An invaluable source of information for the serious Truth student, *The Revealing Word* is also especially adapted to meditation. You can add a first edition copy of this lovely new book to your Truth library for $3. Why not send for yours today?

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Trumpets of October

Eleanor Halbrook Zimmerman

Now trumpets of October down the sky
Have summoned up a red and gold as bright
As pennants of a carnival passing by,
And all the dreaming hills are clothed in light.

Last fruits are gathered in. The pumpkin glows
In sun-warmed field, the apples weight the bin.
The corn in tepees up the hillside goes,
And fires are lighted when cool nights begin.

This is a time for dreams. The heart learns well
How fair a thing a harvest may be now
When autumn lays on earth her magic spell,
And clothes with beauty every flaming bough.

Wherever one may choose to walk abroad,
Earth cries aloud the endless wealth of God.